

# JAPANESE PRESS COMMENT ON TOPICS OF THE DAY

## Conditions in Korea: A Lengthy Criticism of the Attitude of Foreign Missionaries-- Government Reproached for Permitting Mr. Lyuh's Visit--Actions of Missionaries Must be Properly Controlled

The following are translations of editorial comment appearing in the Japanese newspapers. The articles are intended for information. The opinions expressed are those of the journal named at the head of each article, and their publication here does not imply approval or disapproval on the part of The Japan Advertiser.

### Leading Articles:

December 10, 1919

Tokyo Asahi--America's Industrial Incest and Japan.

Jiji--The Differences at Higher Schools. An Evening Miscellany.

Tokyo Nichi Nichi--Japanese Steamers, Yagur, Civil Service Regulations.

Kokumin Miscellaneous Leaderettes Chugai Shogyo--Japan and the New Loan to China.

Yorodzu--The Future of Paper Industry in Japan. Miscellaneous Leaderettes An Evening Miscellany.

Hochi--The Revision of the Peace Law. An Evening Miscellany.

Yamato--The Korean Independence Agitation. An Evening Miscellany. Chuwa No Editorial.

Miyako--A Miscellany.

Nichu--The Home Minister Put to the Test.

Tokyo Ma nichi--A Miscellany.

Maiyu--No Editorial.

December 9, 1919

Oanka Ashi--Foreign Missionaries in Korea. An Evening Miscellany.

Oanka Mainichi--America, Germany and the Allies. An Evening Miscellany.

Taisho Nichi Nichi--The Tobacco and Wine Loan Concluded.

Foreign Missionaries in Korea

OSARA ASAHI

"The fact that the Government-General of Korea, in the name of Mr. Akaike, Director of Police Affairs, has issued a statement pointing out that some foreign missionaries in Korea instigated the recent independence agitation in Korea is worthy of particular attention.

"The tendency among the foreign missionaries in Korea to interfere in the administration of that country is no new thing. In the days of the old regime, taking advantage of the existence of extra-territoriality, they gave perverted protection to Korean converts, and indeed, it seemed as if those men belonged to a particular class. This tendency has survived the change of regime, and there are numerous instances in which the utterances and actions of foreign missionaries have obstructed the rule of Korea, either directly or indirectly, though we do not now propose to discuss these instances piecemeal.

"Dr. George Trumbull Ladd, who interpreted the state of affairs in Korea at the instance of the late Prince Ko, sounded a note of warning to the foreign missionaries in Korea. Despite the studied moderation with which he discussed the situation, the Director in his conclusion admitted that some missionaries interfered in government affairs with the object of obstructing the rule of the Japanese Government." This is sufficient to show that a state of affairs existed at that time. But the utterances and actions of the foreign missionaries have never been more unreserved than have been the case of late years.

"The fact is fresh in the memory of the public that on the occasion of the disturbances last spring some foreign missionaries in Korea instigated Koreans, either directly or indirectly, by propagating the principle of self-determination of races, exaggerating the power of the United States in order to preach the advisability of Koreans relying on her, magnifying the miracle of the Government-General, or by disseminating fabricated reports regarding the persecution of Christians. Above all, certain foreign missionaries deliberately encouraged a group of students who were undecided, and thus plunged them into the vortex of the disturbances. This fact is well known. The present statement issued by the Government-General devotes its attention principally to the actions of the Korean Christians, and makes no particular reference to the foreign missionaries, but it may safely be assumed that some foreign missionaries must be behind the Koreans. In fact, there is no doubt that the object of the official statement is to warn Christian missionaries and converts of the necessity of rectifying their conduct rather than to make a public indictment of the actions of a few wrongdoers.

"Why do the foreign missionaries meddle in such affairs outside their mission work? We may simply say that their motive is self-defence. They must know that their mission is religious propaganda; they must also know that it is impossible to make Korea independent. The reason why they support the reckless actions of the Koreans is because they do not like to compromise themselves in the eyes of the Korean converts. In order to fall in with the idea of independence, the missionaries advocate the principle of self-determination of races; they assume an insulting attitude toward the Japanese authorities in order to make their own power greater. In view of this fact, the foreign missionaries cannot but endorse a plan of independence if their opinion on such a scheme is asked. Should they repudiate the idea, they would lose their credit with the Koreans. This is why the foreign missionaries associate themselves with the agitators of the Koreans.

"Even since the change of Government-General the foreign missionaries have been paying the closest attention to the policy of the Government-General, apparently intending to send out exaggerated reports if any defects should be discovered. This attitude is solely due to a desire to make their own case look better. Their only object is apparently to find an excuse for their conduct on with the disturbances of last spring and lay all the blame at the door of the Japanese authorities. In the circumstances the motive of the foreign missionaries is rather pitiable. The fact cannot be disguised, however, that their

utterances and actions are entirely contrary to the mission to which they are appointed. We join the Government-General in sincerely regretting that this should be so.

"All that can be done by the Government-General to meet the situation is to control the actions of the foreign missionaries. So long as they preach universal love and endeavor to promote the cause of humanity, they deserve our respect and their liberty should be respected. When they instigate Koreans, however, they are no longer religious propagandists, and they should be dealt with as such. It is most unwise to antagonize the Christians generally, but at the same time it is not contradictory to the rule of Korea that the Government-General should be afraid of doing what should be done. Of course, foreign missionaries and Christians are not necessarily investigators of Koreans. A certain missionary who is regarded as anti-Chinese earned the epithet because he once pointed out the evils of military rule and he was thus enthusiastically acclaimed by Koreans. Subsequently, however, he highly outgazed the perfect order in which Korean prisons are kept, and this time he was denounced by the Koreans. Men like this missionary are simply expressing their opinions in accordance with their convictions. The Japanese authorities should, therefore, exercise the greatest care in taking steps to control the actions of the foreign missionaries. Particular care should be taken to avoid misunderstandings which are apt to occur owing to the difficulties of language. But proper steps should be taken against all wrongdoers, whether foreigners or Koreans.

"While it is necessary to exercise proper control over the actions of the foreign missionaries, a word must be said regarding the fact that much remains to be done by Japanese religionists in Korea. The religious work may be entrusted to anybody if the tenets preached are just and proper, but in view of the above circumstances it is doubtful whether the foreign missionaries will be able to propagate proper religious ideas unless they change their self-defeating policy. Both in the interest of the enlightenment of the Koreans and of Christianity at large, it is not advisable that all the mission work should be entrusted to the foreigners.

"Japanese religious propaganda in Korea, however, is very feeble. Mr. Watake has obtained some converts, but there are no other noticeable mission workers. As a matter of fact, the number of Christians belonging to Japanese churches is less than one-tenth of those belonging to foreign churches. This fact causes serious apprehension regarding the future of enlightenment of the Koreans.

"The Koreans do not necessarily trust the foreign missionaries. As a matter of fact, some Koreans have discovered that what the Japanese is different from what they talk to the Koreans, and the real intentions of the foreign missionaries. If, therefore, Japanese missionaries preach the real tenets of Christianity, free from all bias and with complete religious freedom, it will not be very difficult for them to undermine the positions of the foreign missionaries, however strongly the idea of independence may appeal to the Koreans. But the Japanese missionaries are not courageous. They simply ask the Government-General for protection and facilities.

This may be due to the incomplete organization of their work, but their self-stake policy gives rise to the allegation that the Japanese religious work is the propaganda of the Government-General. In the circumstances, it is no wonder that the Japanese churches in Korea should be so unpopular. To speak the truth, the quest on of the foreign missionaries should be settled by the propaganda of the Japanese missionaries, not at the hands of the authorities. Indeed, that would be wiser. Let us take this opportunity to express our earnest hope that the Japanese religionists will rise to the occasion."

### Korean Independent's Visit

KOKUMIN

The authorities invited Mr. Lyuh, a member of the committee of the Korean independence agitation, to Tokyo and heartily welcomed him as if the intention were to give official recognition to the agitation. This is now causing a serious question among the Kokumin Society.

The "Diplomatic Reproach Society" (a society whose self-appointed duty it is to reproach the Government for any diplomatic blunders it may make) declares that the action of the authorities is in itself a violation of the law and is tantamount to disturbing the peace of Korea. This declaration seems paradoxical, but there is a certain amount of truth in it, continues the Kokumin.

The government should publish explicit explanations against the occasion. The fact of Korea being annexed to Japan is beyond recall. Yet the Japanese authorities invited and welcomed an independence agitator and allowed him to carry on his propaganda in the Japanese capital. We are surprised at the boundless generosity shown by the authorities in this particular matter, concludes the Kokumin.

### Yamato Beats the Drum

YAMATO

The Yamato recalls that the annexation of Korea was carried out at the august wishes of the late Emperor, who has not receded. Yet the second line of Japan's national defence from being dislocated and to bring happiness to the people of Korea. After referring to the relations of Japan and Korea in the age of the gods the Yamato continues:

"We should not allow those reckless Koreans who are agitating for the independence of Korea to move even an inch in the places under Japanese control. To allow them to carry on their movement is to capitulate the wishes of the late Emperor and commit an act of high treason.

"Lyuh is one of the leaders of the independence agitation, the headquarters of which are in Shanghai. The recent attempt of Prince Yi to flee from Seoul was due to a desire to join the agitators. Lyuh, the agitation leader, was allowed to enter the capital of Japan in broad daylight. He invited journalists to the Imperial Hotel; he assembled over 200 Koreans and openly carried on the propaganda for the independence of Korea. He was even allowed to visit the Ministers of State to express his opinions. The Japanese authorities took no steps whatever to restrain the actions of the Korean agitator. Far from that, he was given the honor of inspecting the chey-nan-thumans at the Imperial Palace at Atsukawa an honor which is very difficult for the ordinary Japanese to get. All this lays the authorities open to the charge that they are encouraging the violation of the law and acts of high treason.

"It is said that as the Japanese authorities have brought Lyuh to Tokyo, giving a guarantee to the American missionaries that he would not be arrested, he was allowed complete freedom of action. If so, this makes the position of the Japanese authorities still worse. What is the authority of the Japanese law? We wonder if it exists. What about the august wishes of the late Emperor? We must ask this question of the officials and people of this country."

### Economic Relations of Japan and U.S.

TOKYO ASAHI

Giving an account of the labor unrest

In a recent Tokyo Asahi says that the situation in America is very important because of the fact that the United States is the best customer of the country. The opinion has been held that supplies needed for the rehabilitation of Europe will be the same as in America and that if a serious situation will continue the economic prosperity of Japan, continue the Tokyo Asahi. If the situation in America changes owing to the labor disturbance, a change in the situation in Japan is inevitable. The first cause of the heavy slump in Japan was the bankruptcy of a tea company in America. At the time the economic relations of America and Japan were not so close as they are today. If the suspension of production in America due to the present industrial upheaval depresses Japanese American trade, the effect cannot but be felt in Japan. Status of Higher Schools

Jiji The Jiji front's deprecates



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TOKYO, FRIDAY, DECEMBER 12, 1919

## Missionaries and the Korean Agitation

The assertion attributed to Admiral Saito by the correspondent of the Osaka Asahi to the effect that Christian missionaries are instigating the disturbances in Korea is at variance with recent statements by the Governor General in which the missionaries were completely exonerated from similar charges made in the Japanese press at the time of the spring disturbances. It is also at variance with the spirit of the efforts which Dr. Midzuno has been making in Tokyo to enlist the sympathy of the missionary body. We hope that in a few days the Seoul correspondent of The Japan Advertiser will be able to inform readers whether the Governor General did use the words which the Osaka Asahi puts in his mouth, or whether the interviewer has been guided by the policy of "what the public want" and has allowed his own views to color his report in the manner he thought his readers would like. Until something further is known it will be well to reserve judgment.

The new administration is sincerely desirous of reform in Korea; it cannot wish its work to commence in conditions of strain and hostility with the only foreign observers who have the facilities for informing the public of the outside world of what is going on in Korea. From all that we have learnt of the missionaries they also are anxious to live on terms of goodwill with the authorities of the land in which they labor. We believe that efforts at reform will be sympathetically watched by foreign missionaries and that such influence as they possess will be used to obtain a fair trial for the reforms in Korea and to induce the public abroad to await the result of the changes with confidence in the sincerity of Japan. We are also convinced that no mission board would permit its servants to become implicated in political agitations designed to change the status of the country. That is in no sense the duty of Christian missions. The Governor General and Dr. Midzuno know well enough that the churches in their home countries stand aloof from political questions; it would be contrary to their practice to embark in political agitation in a foreign country. Such conduct would react against their work, and it would lead them into positions where their own governments would assuredly hold them blameworthy and would not screen them from the consequences of their actions. Missionaries cannot escape being aware of these considerations and the balance of probabilities is therefore against their interfering in political agitations.

To say that their teachings do not have a moral effect, which may be politically an unsettling effect, is another matter. The currents of change are moved by many forces. The success of Japan as a nation, for example, is the most potent political dynamic that the East has known in our time. It has entirely changed the attitude of the East towards the West and has inspired every Asiatic race with the ambition to follow in the footsteps of Japan. In this sense Japan may be said to be behind most of the unrest in Asia. In the same way the introduction of Christianity and of Western ideals of liberty and justice and the rights of men is, in the words addressed by Dr. Berry to Dr. Midzuno last week

inevitably responsible for political unrest. Far wherever the Christian religion goes it stirs up the personalities of men. In an extraordinary way the Christian message stirs up in men everywhere a greater self-consciousness and a greater self-decision and a greater sense of personal freedom and responsibility. The Christian religion stirs up manhood in every land. Men who have been trodden under foot easily and safely. And so, for certain kinds of government there is dynamite in the Christian message.

Dr. Berry's friendship for Japan will not be questioned and he has proclaimed in the most public manner his confidence in the ideals of the new administration in Korea. It certainly is not in the spirit of suspicion or of carping criticism that he approaches the problem of Korea. Those who differ from his point of view reproach him with being "pro-Japanese"—as if that were the wrong attitude. He could not be more truly "pro-Japanese," nor could he more faithfully demonstrate his confidence in the Japanese than when he tells them

that "men who have been trodden by the Christian message cannot be trodden under foot." It is but to say that Korea cannot be placed in a vacuum and isolated from the influences that affect the world. The work of government is not to fight against progress but to accommodate itself to progress. The government that fails to gain the support of the people for whom it is responsible will fail; no other result is possible. The task before Governor General Saito and Dr. Midzuno as the instruments of the Imperial Government of Japan is to restore contentment in Korea for a contented and settled population with something to lose is safe against agitation. In their efforts to alleviate the grievances of the Koreans and to introduce the reforms that will substitute contentment for the present despair we are confident that the Japanese authorities will have the sympathy of the missionaries. But if the administration, while speaking fair words and holding out fair promises, allows subordinate officials to torture the Koreans and treat them as pariahs, it will fail in its task and Korea will always be disturbed, always a source of danger and weakness to Japan.

All the criticisms of Korean affairs that have appeared in these columns have been inspired by a single motive—desire for the success of Japan's greatest experiment in colonial government. The question of her success or failure in Korea involves the question of whether in times of trouble Korea is to be a safeguard of Japan or a spear pointed at her heart. There is more than that. Success or failure in Korea involves Japan's reputation before the world as a civilizing Power taking its part in what has been called "the white man's burden." Japanese writers and Japanese officials when they address their own people on the subject of Korea should awaken their patriotism and summon them to make a success of the administration of Korea by reforming abuses and granting concessions in accordance with the spirit of the times. It is sheer nonsense to suggest that any handful of foreigners could stir up an agitation like that which has taken place in Korea in which many thousands of people have suffered danger and pain in their despairing protest against harsh and discriminatory government. Foreigners could not make a success of the Japanese task in Korea and neither can their criticisms or agitations make it a failure. Success or failure rests with Japan.

## READERS IN COUNCIL

### The Rights of Women

The status of women is a matter which occupies the attention of both men and women all over the world; and is not by any means confined to a particular country or place; but rather is one of the many problems confronting the people of every country and must of necessity find a solution which will prove eventually, equally acceptable to both sexes; and knowing that equity and justice must in course of time prevail, I quote from a most able and far seeing writer the following words:

"It is very clear that in the immediate future, woman shall play a great role in the progress of civilization. There is great unrest in the woman's world. The seeds of new ideals which have been sown in the soil of the hearts, are beginning to push out their tender leaves and soon they will grow, develop and produce luscious fruits. We are at the most interesting period of woman's development. While she is acquiring virtues, studying sciences, equipping herself for artistic careers and entering upon the field of active work, the old foundations are tottering, the old earth is passing away and the new heaven appearing. May the stars of this heaven increase daily in lustre.

"Men and women have equal rights upon earth in religion and society. They are a very important element. As long as women are prevented from attaining their highest possibilities, so long will men be unable to achieve the greatness which might be theirs."

(Mrs.) IDA A. FINCH.

Tokyo, December 8, 1919

### The Right to Anonymity

To the Editor:

In order to remove a justifiable misapprehension on the part of Mr. Bunting I would like to explain to him that I am not the "old friend" to whom he refers, but if he is willing to accept the substitution, I can assure him that the son of his old friend is glad to regard his letter as that of "an ally and friend."

If Mr. Bunting will take the trouble to reread my former letter, I think he will see that I did not question "Proveric's" "right" to anonymity, though writing to the public press, whether over one's own signature or a pseudonym, is more a privilege than a right. I protested against "Proveric's" misuse of that privilege.

JOHN KINNIER BALLOGH

Tokyo, December 11, 1919

### A Yugo-Slav Reply

To the Editor:

In reply to the writer of "A Plea for Italy" in your issue of this morning I wish to say that the Yugo Slavs are not a heterogeneous collection of people, and as to the justice of the demand for Kjekka (Fiume) it is not far myself or Mrs. V. L. Welch to decide. History will in due time deliver her verdict. The Yugo-Slav people will remember their atatched friends of whatever nationality who only know best their present plight and what distress they not only the Yugo Slavs but the Slavs in general, have undergone during the war. However, the Slavs will proudly face the future, defying their traducer, their battles and terrible sufferings will only promote their greatness.

NIKOLA M. MORGIN.

Villa Vladimir, Yokohama, December 11

1917

"JAPANESE BURN COREAN VILLAGES; KILL CHRISTIANS

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"Troops Systematically Wiping Up People, Particularly  
the Young Men, Say Canadian Missionaries

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"CROPS BEING DESTROYED

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"Torch Applied to Houses With Women and Children in Them, Is Report

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"TOKYO, Dec. 20 (By Mail).--Details of alleged massacres of Koreans by Japanese troops, the burning of Korean villages and the destruction of native crops are given in statements received from Canadian missionaries in the Chientao district of China, supplementing previous reports on this subject heretofore received.

"One of the missionaries, Dr. S. H. Martin, of Newfoundland, a physician attached to the Canadian Presbyterian Mission at Yongjung, who visited the village of Norabawie, on October 31, two days after the Japanese went through that district, states:

"The facts recorded below apply to the whole district of Kando or Chientao, in the southern part of the provinces of Kirin, China.

"Japan, under the strongest protest from China, has sent 15,000 men into this part of China with the seeming intention of wiping out of existence, if possible, the whole Christian community, especially all young men.

"Village after village is daily being methodically burned and the young men shot, so that at present we have a ring of villages surrounding this city that have suffered from fire or wholesale murder, or both. The facts below are absolutely accurate:

"At daybreak a complete cordon of Japanese infantry surrounded the main Christian village of Norabawie and, starting from the top of the valley, set fire to the immense stacks of unthreshed millet, barley and straw and then ordered the occupants of the house outside. In each case as the father or son stepped forth he was shot on sight, and as he fell on his face, perhaps only half dead, great piles of burning straw were thrown on top of him.

#### "Bayonets Follow Bullets

"I was shown the blood marks on the ground caused by the bayonet thrusts inflicted on the men as they strove to rise from the flames, in spite of the fact that they had been shot three times at close range. The bodies were soon charred beyond recognition. The mothers, wives and even the children were forced spectators of this treatment of all the grown males of the village. Houses were fired and soon the whole country was full of smoke, which was plainly visible from this town. The Japanese soldiers then spread out and burned the houses of Christian believers in other villages all the way down the valley to the main road. Then they returned home to celebrate the Emperor's birthday.

"As we approached the nearby villages we found only women and children and some white-haired men. The women with young babies on their backs were walking up and down wailing.

"I photographed ruins of nineteen buildings, among which were old men tearing their hair and crying, while mothers and daughters were recovering bodies or unburned treasures from the burning ruins. So many women were crying and I was so angry at what I had seen that I could not hold my camera steady enough to take a time exposure.

"We have names and accurate reports of thirty-two villages where murder and fire have been used. One village has had as many as 145 inhabitants killed. Houses have been burned with women and children in them. At Sonuntung fourteen were stood up in front of a large grave, then shot and their bodies destroyed with burning wood and oil. This is typical.'

"The Rev. W. H. Foote, Canadian Presbyterian missionary at Yongjung, names several villages in which the homes, schools or church of Christian natives were burned and says that in one of them twenty-five persons were shot and the bodies burned. Those . . . , he declares, are 'absolutely . . . ' the premises having been inspected by four missionaries and a custom official.

"Quoting Coreans as his authority, he says that twenty-three persons were shot and seven burned to death in their own houses at Cheng San, that eighty were shot at Tong Ja, and that these were all Christian villages.

"The soldiers and commanding officer who go to these places,' asserted Mr. Foote, 'as a general thing have no conversation whatever with the people, but do their diabolical deeds and pass on.' Ku Sei Tong is the only place where any reason was given to the people at all for the action. A Corean accompanied the soldiers and told the people that the officer said he had evidence that the owner of the house had collected money for Corean patriotic purposes. If only the offenders suffered, even the Coreans would not seriously object; but it is because the perfectly innocent and helpless are done to death without even an opportunity to say a word in their own behalf that the injustice and hardship

appear.

"Describing the action of the Japanese soldiers at Kan Chang, the Rev. Foote said that the young men of that village were 'herded in front of a Korean house, and without even a form of examination, shot down, twenty-five in all. Then the bodies were heaped together in two piles and covered with wood and burned. While the fuel was being placed on them some of the wounded still were able to rise, but were bayoneted to the ground and met their fate in the flames.

"'I know these people well,' Mr. Foote continued. 'They live in an out-of-the-way glen. The land was not fertile and firewood is scarce. They were a quiet, hard-working people, who struggled hard to make a living. Their church and school, their Bible and hymn books, their Sunday worship, and, about [sic] all, their Saviour, were their joy. They were not patriotic soldiers and disapproved of the church taking part in politics.'

#### "Led to Hill and Killed

"Miss Emma M. Palethorpe, of Ontario, a member of the Canadian Presbyterian mission at Yongjung, tells in her statement of the execution of five men from the village of Suchilgo, who, she says, were led by the Japanese soldiers to the top of a hill about three miles from Yongjung and there put to death.

"'In the top of the hill,' she declares, 'there is quite a large hollow not visible from the road or village. The victims were made to sit at the bottom of this, where they were slashed at with swords. It is reported by an eyewitness that two swords were broken and then the work was finished with bayonets. Then the loose earth was pulled down

from the sides of the hollow to cover the mutilated bodies.'

"In answering inquiries at the Japanese War Office, Lieutenant Colonel Hata told The Associated Press correspondent that the number of Japanese troops employed in the Chientao affair was 5,000, not 15,000. Villages had been burned, he said, but only in cases where the majority of inhabitants were known to be in league with the outlaws.

"Referring to the charge that an organized attempt was made 'to wipe out the whole Christian community,' Colonel Hata said that it was possible that a majority of those who had been executed were Christians, but they were not punished for their religion, but for banditry and rebellion. No charge was made against the missionaries.

"Colonel Hata, while admitting that harsh measures had been adopted, said bad conditions had existed in that district for a long time, owing to the unchecked activities of Chinese bandits, Corean outlaws and Russian Bolsheviki. He said he was confident that the Japanese soldiers had not been guilty of the barbarities with which they had been charged."

Seoul, Korea, December 20, 1919.

MEMORANDUM.

The Rev. S. A. Moffett, D.D., of Pyongyang, Moderator of the General Assembly of the Presbyterian Church of Korea, a missionary in Korea since 1889, having read the communications from Dr. Sidney L. Gulick, dated November 20 and 21, 1919, to-day dictated the following in answer to some of the points raised:

Re occurrences at Maingsan: I have it from five independent sources that there were 52, 53 or 54 persons killed here, all members of the Chundokyo cult. They were shot down in cold blood in the gendarmerie by soldiers brought in from Tokchun. The reports are as follows:

1. Two demonstrators were arrested by the gendarmes and taken to the gendarmerie. Then the whole crowd of Chundokyo demonstrators, some fifty odd, came to the gendarmerie and demanded the same treatment as their two comrades. They were absolutely unarmed, and they attempted no violence. They were all taken into the gendarmerie, and the chief of the gendarmes, and the soldiers who had been brought in from Tokchun, either nine or eleven in number, fired on this defenceless crowd and killed them. Their bodies were ordered to be carried out to the cemetery, and that night a woman, hunting for the body of her husband, heard the moans of one, and gave him water; she carried him off and he recovered. According to this report, the number killed would be 52. The chief of the gendarmes himself, in ~~unintentional~~ firing on these people, inadvertently got between them and the soldiers, and was shot in the back and dropped dead. Including him, the number of killed was reported as 54.

Sources of information:

1. A Biblewoman, who saw some of the dead, who was in the neighborhood at the time, and heard the story from eyewitnesses. We reserved judgment as to the truthfulness of her story, thinking it to be too horrible to be absolutely true, even though we had no reason to discredit the Biblewoman.

2-3. Later, two men, coming out of prison at different times, and without collusion, reported the stories of two eyewitnesses who were with these men in prison, but in different cells, these two eyewitnesses without collusion telling practically the same story to these two men, who independently and at different times, and without collusion, reported it to me.

4. I visited a church thirty miles in the country nearer Maingsan than Pyongyang. There I heard from another party the account of an eyewitness who had visited a cousin in this place, and he independently told practically the same story.

5. A policeman, who was one of the police in Maingsan, was so disgusted with the whole proceeding, after trying to resign without success, feigned sickness and insisted on resignation. His report to me through a reliable reporter confirms the other reports, minor differences of detail only being noticed.

From three other sources, more indirect, I have the same reports, so that from eight independent sources, without collusion or collaboration,

(OVER)



and each without the knowledge of the other, the facts have been verified.

Re authenticated cases of rape: One authenticated case by a Japanese policeman on a woman in gaol, at night, in Whangju.

Another case of attempted rape, which failed, in a village in Kangdong.

Places where churches were used as assembly rooms: One at ~~the~~ a M. E. Church in Pyongyang; one in Choongwha.

Deliberate persecution of Christians by local police: In at least three villages -- two in Tatong County, and one in Kandong county -- the people were called together, the nonchristians allowed to go and the Christians beaten, questions being asked as to who were Christians.

Were nonchristians who shouted arrested too? Yes, in many cases.

Were they less brutally treated than Christians? They were less brutally treated, that is the testimony I have from scores of sources.

Were they more readily released than ~~non~~Christians? Yes, in many cases.

Were they not subjected to equally severe flogging? Sometimes.

Is it untrue that the simple fact that a man was a Christian was sufficient to lead the police to want to arrest and investigate him? No, it is not untrue, because ~~the~~ question was almost invariably asked. Even men on the roads were asked if they were Christians, and if they replied in the affirmative they were mistreated or arrested, while if they replied they were not Christians in many cases nothing was done to them.

How many girls and women were stripped of their clothing during examination? I have direct testimony from seven Christian women, from four different places, that they were stripped and beaten, with such detailed accounts as to make it impossible not to believe the stories. I have heard indirectly of many others being similarly treated. I personally heard from women of three other villages that they were beaten, though not stripped. By indirect testimony, reports have come to me of similar treatment dealt out to women in other villages.

The above facts relate to the territory of which Pyangyang is the centre.

Seoul, Korea, December 20, 1919.

MEMORANDUM.

The Rev. S. A. Moffett, D.D., of Pyengyang, Moderator of the General Assembly of the Presbyterian Church of Korea, a missionary in Korea since 1889, having read the communications from Dr. Sidney L. Gulick, dated November 20 and 21, 1919, to-day dictated the following in answer to some of the points raised:

Re occurrences at Maingsan: I have it from five independent sources that there were 52, 53 or 54 persons killed here, all members of the Chundokyo cult. They were shot down in cold blood in the gendarmerie by soldiers brought in from Tokchun. The reports are as follows:

1. Two demonstrators were arrested by the gendarmes and taken to the gendarmerie. Then the whole crowd of Chundokyo demonstrators, some fifty odd, came to the gendarmerie and demanded the same treatment as their two comrades. They were absolutely unarmed, and they attempted no violence. They were all taken into the gendarmerie, and the chief of the gendarmes, and the soldiers who had been brought in from Tokchun, either nine or eleven in number, fired on this defenceless crowd and killed them. Their bodies were ordered to be carried out to the cemetery, and that night a woman, hunting for the body of her husband, heard the moans of one, and gave him water; she carried him off and he recovered. According to this report, the number killed would be 52. The chief of the gendarmes himself, in ~~walking~~ firing on these people, inadvertently got between them and the soldiers, and was shot in the back and dropped dead. Including him, the number of killed was reported as 54.

Sources of information:

1. A Biblewoman, who saw some of the dead, who was in the neighborhood at the time, and heard the story from eyewitnesses. We reserved judgment as to the truthfulness of her story, thinking it to be too horrible to be absolutely true, even though we had no reason to discredit the Biblewoman.

2-3. Later, two men, coming out of prison at different times, and without collusion, reported the stories of two eyewitnesses who were with these men in prison, but in different cells, these two eyewitnesses without collusion telling practically the same story to these two men, who independently and at different times, and without collusion, reported it to me.

4. I visited a church thirty miles in the country nearer Maingsan than Pyengyang. There I heard from another party the account of an eyewitness who had visited a cousin in this place, and he independently told practically the same story.

5. A policeman, who was one of the police in Maingsan, was so disgusted with the whole proceeding, after trying to resign without success, feigned sickness and insisted on resignation. His report to me through a reliable reporter confirms the other reports, minor differences of detail only being noticed.

From three other sources, more indirect, I have the same reports, so that from eight independent sources, without collusion or collaboration,

(OVER)

# KOREA REVIEW

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DECEMBER, 1919

Vol. I., No. 10

To all our Readers we extend  
the Season's Greeting

A Monthly Journal devoted to the  
Cause of  
Political and Religious  
Freedom for Korea



Published by  
THE KOREAN STUDENTS LEAGUE OF AMERICA  
Under the auspices of the  
BUREAU OF INFORMATION FOR THE REPUBLIC OF KOREA  
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# KOREA REVIEW

Published Monthly by The Korean Students' League of America, under the auspices of the Bureau of Information of the Republic of Korea, 1524 Chestnut Street, Philadelphia, Pa.

Price 20 Cents

DECEMBER, 1919

Vol. I, No. 10

## CHRISTIANITY IN KOREA

In 1884 there was practically no Protestant Christians in Korea. In 1914, or thirty years later, there were over 300,000 baptized members, and 300,000 men and women, and 400,000 children were under the influence of Christian institutions directly or indirectly.

The Christian Mission body in Korea is composed of men and women numbering less than 400, but as a Christian population, counting the population that is under Christian influence, there is about 1,000,000 of the Protestant faith alone, or one-fifth of the entire population, or 20%. In other words, you will find one out of every twenty Koreans to be a Christian, or one out of every fifty a baptized church member.

It may be of interest to compare this with China. China has a population of 400,000,000, with a Christian population of about 500,000, a little over one-tenth of 1%. The Missionary body in China is composed of 5,617 men and women. With these facts before us, if you look at it from a cold-blooded business investment standpoint, the Korean missionaries certainly produced the most wonderful result, considering the number of people engaged, and the amount of money spent in that field.

A few years ago I met a Korean Christian in Korea, and I asked him to give me his reason for becoming a Christian, and he gave me the following reasons, which I published at that time in my newspaper, *The Independent*. The Christian in question is a farmer of small means and humble station, in the province of Pyengando. His name was Gill. The reasons were something like this:

"I was attracted to Christianity, first, by the personality of the men and women who called themselves American Missionaries. I came in contact with them through my business, as I used to sell garden truck to the city people, and I solicited trade from these foreigners. At first I thought they were like other foreigners who came to my country to take something away, or with a scheme to control our land and people. I was somewhat afraid of them and distrusted them in my heart, but by watching carefully I came to the conclusion that my suspicions were unfounded.

"They always kept their word, and their actions seemed to square with the doctrine they wanted us to learn. They gave me several leaflets and told me to read them, but I did not pay much attention to them for fear I might believe their doctrine. All that time it was in my heart that I would not be converted to their religion. But this frequent contact with them, and knowing their home life, and the manner in which they treated other people convinced me that they were not schemers, or evil doers. Their home life was pure and gentle, and their dealings with other people were always fair and kind. One of the things that attracted my attention most, and was a revelation to me, was that these people

were always willing to render service to others without any hope of reward or returns that would benefit themselves. It was a new spirit that impressed me greatly.

"As I said before, I was not interested in the doctrine itself, but was very much delighted with their organizations, and the manner in which these organizations were managed. I spent some time in looking into their schools and churches and hospitals, and I found that I could send my children, both boys and girls, to their schools, and it would cost me less than any other private school I ever heard of. I sent my children there, and to my delight they were treated kindly, and taught many things which they could not have learned in other schools. Besides, my children were treated exactly the same as the children of wealthier and higher families.

"I also found their hospitals different from the others. These foreign doctors treated rich and poor, high and low, with equal willingness and kindness.

"All these things brought me closer and closer to them all the time, and I attended their meetings and Sunday services quite frequently. Among other things these missionaries preached, they said that in the sight of God all men are equal. God considers all peoples as His children, and He makes no difference in His love toward all classes of people. This doctrine seemed to impress me very much and I noticed that in the church, rich and poor, high and low, were all treated in the same manner, and were even seated together on the same benches. I became very much interested after that, and studied the Bible very diligently.

"Among the many new things that I learned, one outstanding impression that I obtained from the Bible was this, that Christianity recognizes the personality of individuals. He may be wise or foolish, rich or poor, of high or humble birth, God recognizes only the worth of each as an individual, and he is responsible to God all alone. Every individual has certain rights, and when he has the rights, he has a corresponding amount of duties to perform in order to enjoy these rights. That belief gave me a new spirit as a man. I immediately joined church as a member, and I have been trying to do my share of the work, because I am enjoying the privileges and rights which I did not realize were mine.

"Besides, Christianity gave me a new hope that God created the world with a definite purpose, which seems to be constantly evolving the order of things to something better and higher. It is the greatest comfort to have this eternal faith and hope that good will come from all these evils, and righteousness will triumph in the end when God conquers the evil world. After having found this faith, life's outlook seems bright to me, and all other trials, discouragements and difficulties of the world seem trivial. More than that, having obtained this hope, I began to realize what my duty was toward our fellow-men.

"If Christianity teaches anything, it teaches self-sacri-

face. Therefore, I cultivated and prayed for the spirit of self-sacrifice in myself. The horizon of my vision was not confined to Pyengando province, but extended to all of Korea and beyond. It is a great comfort to me that I am doing something for my fellow-beings. Therefore, self-denial and self-sacrifice, instead of being irksome, became a pleasure and joy in my life."

This explains the situation in Korea at the present time, and if you want to know the psychology of the Korean people this little description will give it to you. Therefore, if we are going to fix the responsibility for the existing conditions in Korea, I have come to the conclusion that Christianity is the cause of their desire for freedom of their national and individual life.

## KOREAN LIBERTY

*Indianapolis (Ind.) News, October 28th, 1919*

Educated Koreans of broad vision and intrepid courage are keeping up lively and persistent campaign for the release of Korea from Japanese control. Whether this will ever be accomplished depends largely upon the Asiatic policy of the greater powers, and that policy is being slowly evolved by the process of prewar diplomacy, hence there is no certainty as to what will happen. At present considerable interest attaches to what these Koreans have already achieved.

Korean independence is advocated by two distinct classes of contenders—those whose first consideration is the liberty and welfare of the Koreans, and those who wish first of all to embarrass Japan, and who see in the Korean situation an excellent opportunity to place Japan in a bad light before the world. Both classes have done much to bring the plight of the Koreans before the world, and to arouse sympathy for them. Korea, formerly known to the world only through the meager sif-

tings of the Japanese censorship, now stands out as an oppressed nation struggling for freedom, a not unheroic role to play in the world as the war left it.

The Korean petition to the peace conference indicates that the Koreans are determined to exhaust every device for making their case known to the world, but there is nothing in it to show that they are cognizant to the measure of liberty which they have already won. Liberty is a comparative term, and by comparison the Korea, which even two years ago was a dark slave pen, is now a nation with a nation's ideals and aspirations free to plead its case before the world and making the most of its freedom. A people agreed on such a policy can not long be held in a state of subjection by any power. The Japanese censorship has been circumvented, and even now Japan is making explanations and asking for suspension of judgment.

## THE MASK DROPS

*Editorial From "The Seattle Star," October 18, 1919*

The following editorial, translated from the Japanese, appeared in the *New World*, a Japanese newspaper, published in San Francisco.

The editorial points with derision to the efforts of Western legislators to halt the encroachments of the yellow race.

Speaking to his own people, the wily Jap drops the mask of smiling suavity which he wears in the presence of white men, exults in his Prussian arrogance of race, and bares his contempt for the blind and sentimental people of the United States.

Let the editorial speak for itself.

"We should advance and not recede. To stop is to retreat. Whether in war or business this holds true. While we push forward boldly the enemy has no chance to form plans. We have a saying that the gods never curse a successful man. A determined spirit will crush a rock, we also say. These maxims are suitable for the present situation.

"We who are here in America, where so many anti-Japanese parties exist, must have this sort of determination. What can Phelan do? What can Inman do? Both are but ordinary men. Their ability is nothing unusual. Their influence is only that of a crowd.

"When we of the Yamoto race rise with a mighty resolve, their opposition will be as futile as an attempt to sweep the sea with a broom.

"It is only because there is so much fear and anxiety on the part of us Japanese that they think they can undertake such big things.

"Even if photograph marriages should be prohibited, we cannot be stopped from leaving our descendants on this American continent. Even if not a single Japanese woman comes, it is not possible to prevent the seed of our great Yamoto race from being sown on the American

continent by marriages with Americans, with French, with Indians and with negroes; especially since there are already 100,000 Japanese here and 5,000 children are born annually.

"Phelan and Inman cannot stop this great force. What stupidity! What ignorance of a mighty force!

"Again let us consider the land law. Supposing that the ideas of Phelan and Inman were carried out, and we Japanese were prohibited from owning or cultivating land. We could find some way to continue farming and making a good living as producers. If we cannot conveniently do so in California we shall go to other states and devise some plan. Even the laws of California are not forever unchangeable.

"The day will come when the real strength of the Japanese will make a clean sweep of all laws.

"Even the Kaiser's empire was destroyed when its time came. What can Phelan and Inman, whose influence is less than a drop in the great ocean of world tendency, do to stop the forward movement of our Yamoto race?

"We will say: 'Let there be a hundred or a thousand anti-Japanese movements; let laws be made; let laws be amended. Foolish agitators will have their day; wise ones will some time raise their voices. All these are temporary, but our great racial activities are eternal. All we have to do is to stand firm on the single point of justice, unite our strength and move forward energetically in various quarters of the business world.'"

The Prussian war lords drank to "Der Tag," the day of victory they were to achieve by the shining sword; the Japs drink to The Day, but it is a day they plan to reach by business machinations, by the use of coolie labor and "blackjack" commercial associations, and by the unlimited breeding of a prolific race.

And there are still people who do not believe in the existence of a Japanese Peril!

## AMERICAN SYMPATHY FOR KOREA

Newberg, Oregon, November 7, 1919.

Hon. Henry Cabot Lodge,

Chairman of the Committee of Foreign Relations,  
Washington, D. C.

Inasmuch as the Japanese are jeopardizing the political and religious freedom of the Koreans, and,

Inasmuch as the Koreans are struggling for the inalienable rights of life, liberty and the pursuit of happiness, and,

Inasmuch as the United States entered into a treaty with Korea, in 1882, to give mutual aid and protection, in case her rights were infringed upon;

We, the members of the Y. M. C. A. and Y. W. C. A. of Pacific College, Newberg, Oregon, in joint session, do respectfully request that the United States Government use its influence in behalf of Korean independence;

We further believe that Korea is entitled to be free and independent, that Korea shall develop as a strong Christian democratic republic in the Far East.

Respectfully submitted,

Members of Y. W. C. A. and Y. M. C. A.

H. BROOKS TERRELL,

ANNA MILLS,

Committee.

### Woman's Foreign Missionary Society of the Methodist Episcopal Church Northwestern Branch

Headquarters—740 N. Rush Street  
Chicago

The following resolution was unanimously passed at the meeting of the Executive Board of the Northwestern Branch, Friday, October 24, 1919:

RESOLVED, That we memorialize the General Executive at its coming session to take such action as it may deem wise to recognize the great struggle which the people of Korea are making to establish the Independence of the New Republic of Korea.

We are led to this action in consideration of the following reasons:

First: In the deliberations of the United States Senate it has been very apparent that the fact is recognized that Korea was taken by Japan by fraud.

Second: Through the publications of the Federated Churches we learn that the progressive Christian element of Japan deplores the methods of their own Military Party in Korea.

Third: For the further reason that it is only by the overthrow of the Military Party that Japan can be saved to properly stand in her place as one of the "Big Five."

Fourth: These facts being indisputably true, we desire to put our Northwestern Branch on record as sympathizing with the Christian element of Japan in its efforts to stop the continued torture of innocent Koreans by the Military forces of Japan in control in Korea.

Portland, Oregon, November 12, 1919.

Hon. Henry Cabot Lodge,

Chairman on Foreign Relation Committee,  
Washington, D. C.

We favor unanimously Korean independence, for the Korean is entitled to be independent.

We urge our government to recognize Korean independence. We believe that prosperity and future of Korea hang on Korean independence. Let us see a Christian democratic republic in Asia.

Congregation Free Methodist  
Church of Portland, Oregon,

SAMUEL H. UPTON, Pastor.

### M. E. MINISTERS ACT

The following Resolution was passed at a meeting of M. E. Ministers of Columbus on November 24th, 1919:

#### RESOLUTION

WHEREAS, The facts as to the Japanese aggression in Korea and in Shantung have been verified and established beyond doubt, and

WHEREAS, There is manifest determination on Japan's part to do everything possible to eradicate Christianity in these parts, and

WHEREAS, Citizens in pursuit of their lawful business have been molested by the Japanese and have been prevented from pursuing their Christian duties as Missionaries of Christ, and

WHEREAS, The Korean people have been subjected to brutalities and tortures which are almost beyond belief, have been shot and burned and tortured, and

WHEREAS, Women and girls have been subjected to obscene brutalities which it is impossible for American Christians to watch unmoved. Therefore, be it

RESOLVED, That this body protest against the continuance of such conditions and strongly urge the United States Government to take such steps as shall put an end to Japan's interference with American Missionary work in Korea and in Shantung, and

RESOLVED, FURTHER, That the aspirations of the Korean people for independence are wholly worthy of the sympathy of the American people, and

RESOLVED, FURTHER, That a copy of this resolution be transmitted to the Senators and Representatives of Ohio, the President of the United States, the Foreign Relations Committee, and Secretary of State.

## LEAGUE OF THE FRIENDS OF KOREA

### Philadelphia League of the Friends of Korea

The first general membership meeting of the League was held at the Parish House of the Holy Trinity Church, 20th and Walnut Streets, on November 20, at 8.15 P. M. The meeting was enthusiastic and many valuable suggestions were made and adopted to perfect the organization and to carry out its objects. The program for the evening was as follows:

Prayer . . . . . Dr. John Grant Newman  
 Message of President . . . Rev. Floyd W. Tomkins, S. T. D.  
 Report of Treasurer . . . . . Harry E. Paisley  
 Statement by the Secretary . . . . . George Benedict  
 Report on Publicity . . . Dr. Philip Jaisohn, Director of the  
 Korean Information Bureau  
 What a Church Can Do . . . Rev. Edwin Heyl Delk, D. D.  
 What a Member Can Do . . . . . Miss Hannah P. Miller  
 Conference and Suggestions . . . Discussion by Everybody

Ladies of the Parish served light refreshments after the meeting.

The Philadelphia League decided at the last meeting to hold the general meetings of entire membership at least once a month. The date and place of meetings will be announced by the Executive Committee.

It was further decided that an executive committee of eleven be appointed by the president to act and formulate the plans of the league in behalf of the Board of Governors.

### Kansas City League

The Ministerial Alliance of Kansas City, Mo., some time ago appointed a committee with a view to organize a League of the Friends of Korea in that city. This committee had decided to form such a league and held its organization meeting on the 10th of November at the First Presbyterian Church of that city. Dr. Philip Jaisohn, of Philadelphia, was one of the invited guests of the meeting, together with Dr. J. W. Hawley, of the Park College, and many prominent local ministers, laymen and ladies, who represented the various evangelical churches of Kansas City. The Korean students of the Park College and a few other Koreans living in that city tendered a complimentary dinner to the organizers and the invited guests. The dinner was served in the Sunday School room of the First Presbyterian Church by the Koreans and their American college mates. The Glee Club of the college furnished a very pleasing musical program for the occasion, and Dr. William C. Isett and Dr. Grant A. Robbins made short but inspiring speeches. Dr. Philip Jaisohn presented the Korean case to the audience. The following officers were elected:

President—Dr. William C. Isett.  
 Vice Presidents—C. S. Bishop, J. E. Congdon, Dr. E. F. Cook.  
 Secretary—Rev. Calvin B. Moody.  
 Treasurer—E. T. Brigham.

The following account was given by the Park College paper:

We have heard a good deal of the Korean Movement, but we have not seen anything done in this part of the country. It was really the first time for the people in Kansas City and Parkville to show their deep sympathy with the suffering people of Korea for their right and liberty. "The League of Friends of Korea" was organized in Kansas City by all the sympathetic friends of Korea. For this occasion, Korean students from Park

and a few other students in Kansas City gave a complimentary organization dinner at the First Presbyterian Church last Monday evening. The League was organized under the chairman, Rev. Wm. C. Isett, pastor of the First Presbyterian Church. Many influential people in Kansas City and Parkville joined the League. Dr. Philip Jaisohn, of Philadelphia, formerly an adviser to the late Emperor of Korea, gave an address to the friends on the Korean movement and the aspirations of the League. Hon. J. K. Kimm, delegate to the Paris Peace Conference, was expected to be present, but was on duty at a similar meeting elsewhere. Many Park people were there. Not only our Korean students but our President Hawley, Mr. Congdon, professors and some other students.

The dinner tables were arranged under direction of Mrs. Goodson and Miss Coles. Hallyman sisters played, and a quartette from Park sang a few selections. Some of our students helped as waiters to whom the Korean boys express their deepest gratitude.

The dinner was prepared by an excellent Korean cook. Roast chicken and the other things which go with it were served.

This occasion showed well both the patriotism of the Korean people and the deep sympathy of American friends.

Dr. Philip Jaisohn, of Philadelphia, gave an interesting address in chapel last Tuesday on the Korean situation. Dr. Jaisohn is a native of Korea, but has been in America thirty-five years. He was at one time counselor to the Emperor of Korea and is now Director of the Korean Information Bureau in America, and editor of the Korean publications issued by this Bureau.

Dr. Jaisohn said that he felt an especial interest in Park College, because Park has done more for Korea than any other institution of learning in the country. When Dr. Jaisohn came to America thirty-five years ago, people in America knew very little about Korea. They had very vague ideas about its location; it might be a part of Canada or possibly an island in the Mediterranean Sea. When once they located it in Asia, they were liable to confuse the Koreans with the Chinese or Japanese. Dr. Jaisohn, however, makes the distinction that the Koreans are larger physically than the Japanese. "And I hope they are larger mentally," added Dr. Jaisohn.

In Korea one out of every fifty persons is a member of the Christian Church; and one out of every twenty comes in some way under Christian influence. So it is safe to assume that one-twentieth of the population is composed of Christian people.

"The Korean Christians are real Christians." And in proof of this assertion he says that the Koreans literally believe the Bible. They will not provide means of self protection, because it is wrong to kill; therefore a nation not believing was able to rob them. "Korea is a robber rather than a robber."

Dr. Jaisohn further stated that the Koreans believe in the principle of democracy learned thru American missionaries. There are less than four hundred missionaries for the population of twenty million; but Dr. Jaisohn paid them a splendid tribute when he said, "They are the finest set of people America ever produced." The Koreans believe that all American people are like the missionaries; that is why they are looking to America for help in the present crisis.

The final thought Dr. Jaisohn left with his audience was that America would see that Korea had justice. He said, "Americans love fair play; that is one of the traits of your race."—Park College News.



### The Chicago League

The permanent organization of the League of the Friends of Korea was perfected and the following officers and governors were elected:

Senator James J. Barbour, President.

Dr. Ernest Fremont Tittle, Vice-President.

Charles N. Stevens, Treasurer.

Miss M.L. Guthapfel, Secretary.

Board of Governors: Hon. James J. Barbour, Dr. Allison F. Clark, Mrs. R. E. Clark, W. L. Cocroft, Charles E. Driggs, Miss M. L. Guthapfel, Lawrence B. Jacobs, Dr. David Hugh Jones, Hon. W. C. Levere, John C. Shaffer, Charles N. Stevens, Dr. James Madison Stiffler, Dr. John

Timothy Stone, Prof. Chas. M. Stuart, Dr. William A. Thomas, Dr. E. F. Tittle.

### COLUMBUS LEAGUE

The League of the Friends of Korea of Columbus, Ohio, held its first membership meeting on November 25th, and the following officers were elected for the ensuing year:

President, Dr. William Houston. Secretary and Treasurer, Rev. H. M. Le Sourd. Directors, Dr. George W. Benn, Dr. T. H. Campbell, Dr. V. S. Phillips, Prof. W. T. Magruder, C. D. Laylin, Charles H. Duncan.

## DR. RHEE'S SPEAKING TOUR

Dr. Syngman Rhee spoke before the Rotary Clubs of Utica, Buffalo and Erie on the 7th, 12th and 13th of November. His speeches were well received and he made a host of friends for the Korean cause. He has also addressed a number of civic and religious organizations in Cincinnati, Cleveland, Erie and Buffalo.

The following account given by the Utica Herald-Dispatch of the 7th of November is typical of the press comments on his address in the various cities where he spoke:

### Rotarians Get Korea's Appeal

Dr. Syngman Rhee, president of the Korean Republic, gave food for thought on the oriental problem in his timely remarks at the Rotarian luncheon held this noon at Hotel Utica, which was attended by a crowd of members and their wives, which filled the spacious ballroom to capacity.

It was "ladies' day," and the feminine coterie turned out en masse, thoroughly appreciating the privilege of attending a gathering of their Rotary relatives.

Dr. Rhee appealed for the support of the American people in the cause of Korea, which he said is now being oppressed by Japan, the latter nation trying to coerce the people of the little republic into submission. He emphasized the fact that he was not trying to stir any agitation in this country against Japan, that he did not wish America to go to war with Japan for Korea, but that he did wish to secure the moral support of this nation which pledged itself to aid Korea in the United States-Korean treaty of 1882, which has never been abrogated.

The president of the little republic quoted the first article of this treaty as his argument for American support, which read as follows: "If other powers deal oppressively or unjustly with either government, the other will exert its good offices on being informed of the case to bring about amicable arrangements, thus showing friendly feelings."

"That treaty has never been abrogated," said the speaker, and he continued: "I do not believe that the American people regard treaties as the Germans did and so, naturally, we have the legal right to come to America, asking at least for her moral support."

### For America's Own Sake

"America for America's own sake must take an interest in Korea as Japan is just as much a menace to America and American interests as she is to China and Korea."

Dr. Rhee advised against any action which would permit Japan to take possession of Manchuria, Shantung, Siberia or Korea even temporarily, for she would not long remain satisfied. He pointed out that Japan is trying hard to get race equality.

"America is the hope of the world," the speaker stated, adding: "Korea's hope is in America. I do not mean

that we want America to go over and declare war on Japan, for it is only your moral support that we want. We want Americans to write articles, gather at mass meetings and use other similar means of denouncing the barbarous treatment given us by Japan.

"Americans are naturally interested in Korea for we are fighting for the same principle that the fathers of the American revolution fought for. Our people declared a republic and adopted a constitution as near like that of America as we could under the circumstances. The whole thing is based on American ideals. Korea is a Christian, standing face to face in opposition to militarism and imperialism, the same that America fought against in the European war. America sent her men across the Atlantic to fight Kaiserism, militarism, barbarism and oppression and to make the world safe for democracy. Koreans are dying for that same principle now."

### Japan is Preparing

The speaker after pointing out the activities of Japan during the last half century in China, Russia and other Asiatic countries asked his audience the pertinent question: "Why does Japan increase her navy and army. Is she afraid of China? Is she afraid of Russia? Is she afraid of Germany? Is she afraid of Korea? Why just the other day the Japanese parliament appropriated the sum of \$800,000,000 for use in her navy for the next eight years. One hundred million a year for her navy, alone."

In giving a brief history of Korea, Dr. Rhee pointed out that Korea has an unbroken history of more than 4000 years of civilization. He stated that Japan came into existence about 2000 years later and borrowed all of the ideas of civilization such as literature, art, etc., from Korea. He showed where his country was among the very first in inventive genius, stating that in 1403 Koreans invented the first movable metal type for printing purposes. About fifty of these ancient pieces of type are to be found today in the National Museum of National History in New York city. Korea, he said, invented the first iron-clad vessel in 1492.

His address was greatly appreciated by the large assemblage and he received hearty applause.

President Charles A. Miller presided and introduced the speaker who was given a rising ovation by the audience. He announced that the Rotary bowlers would meet for practice Tuesday night at the Central alleys and also that the fellowship committee, assisted by the entertainment committee, would have charge of the meeting next week. Vocal selections by a quintet made up of Rotarians Bromley, O'Hanlon, Hughes, Harris and Cavallo made a great hit with the crowd. Prof. George H. Fischer accompanied them on the piano. Thirty-seven local Rotarians attended the meeting at Rome last night, when Rome formed a Rotary Club.

## CORRESPONDENCE

### If Japan Desires the Co-operation of the World, Writer Declares She Has Only to Keep Her Word

Doctor Jaisohn Accuses Island Empire of the East With  
Having Little Regard for Its Treaties or Promises  
and, Consequently, Bringing Upon Itself the  
Stigma of Untrustworthiness

*From Philadelphia Public Ledger, Nov. 23d 1919:*

Sir: Your issue of November 15 contained a letter by Y. Kinoshita, director of the Japanese imperial railways, to Prof. Emory R. Johnson, of this city, under the heading of "Earnest Co-operation of America and Japan Needed to Rehabilitate Russia From Chaos." The letter contains many inaccurate statements and disingenuous excuses for the wrongs his government has perpetrated. The object of this article is not to criticise or contradict these inaccurate assertions, but is written with a view to informing him and his countrymen of the means which will enable these two countries to have a better understanding.

The burden of Mr. Kinoshita's letter is that America should co-operate with Japan in order to bring about the millennium, humanitarianism and justice throughout the world. I am a believer in co-operation in all honest endeavor, therefore I agree with him in his advocacy of co-operation and better understanding between the two nations; but being a man of a practical turn of mind, I doubt if the efficacy of a mere wish will bring about the desired result. However, there is a basis upon which this can be accomplished.

All the Americans are not from the state of Missouri, but they are like the Missourians to the extent that they all want to be shown. If Mr. Kinoshita really desires co-operation between his country and America, he must induce his government to act in such a manner as to convince the American people of Japan's sincerity in this desire. The basis upon which America will co-operate with Japan may be of some interest to him and his countrymen.

Japan must keep her treaty obligations with Korea and other powers. In February, 1904, an agreement was signed between Japan and Korea in which Japan made the following covenant:

The Imperial Government of Japan shall, in a spirit of firm friendship, insure the safety and repose of the Imperial House of Korea. The Imperial Government of Japan definitely guarantees the independence and the territorial integrity of the Korean empire.

But the ink on this agreement had scarcely dried before Japan began a process of destroying Korean independence. First, she took away the rights of the Koreans to maintain diplomatic relations with other treaty powers. Second, she deprived the Koreans of all means of communication, such as post-offices, railroads, telegraph and telephone lines, followed by many other outrages. By 1910 all the rights of a sovereign state were taken from the Korean people, and finally Korea was annexed as a province of the Japanese empire. History demonstrates the fact that when Japan made such treaties with Korea she did not mean to keep them. She violated her solemn promises in 1910; is there any guarantee that she will not do the same thing in 1919?

If an individual breaks his written or verbal agreement he is regarded by his neighbors as untrustworthy, and his standing in the community is that of an outlaw, and the same rule obtains among the nations. Japan's actions in Korea have proved her to be unfaithful and immoral, and her treatment of the Korean people since the annexation has been brutal in the extreme. A nation with such a record can hardly expect to inspire confi-

dence and the spirit of co-operation among other nations, especially America, where the violation of treaty obligations is considered as an international crime, and brutality cannot enjoy neutrality.

Japan's treatment of China has been no better. While she outwardly advocates this policy of humanitarianism, justice and mutual help, she has actually been insidiously and invidiously undermining the sovereignty of the Chinese republic, with the definite and sole purpose of reducing that country to the level of vassalage. She has been doing these things in China in secret, through underground channels which she has created in North China. Whenever some of these facts were published by foreign presses Japan repeatedly came out with official denials, but in the course of time they were all proved to be true facts through the investigation of other foreign powers interested in China. Yet Japan wonders why there is a feeling of distrust and lack of co-operation on the part of the other nations.

Japan's action in the Shantung question can hardly be designated as altruistic. If one recovers stolen goods, it is the duty of that person or nation to restore them to the rightful owner. Shantung was stolen from China by Germany, which fact was known to Japan. Through the exigency of the world war, Japan, jointly with Great Britain, has recovered stolen Shantung from Germany. If Japan is sincere in her profession of international morality, this province should be returned to China without a condition and without asking for a reward. This she has not done so far, and all she has said is that she will return the sovereignty of the territory to China at a proper time, but retain all the economic rights. What good is it to the owner of the property when the benefits and privileges of ownership do not go with the title? It appears at once to be an insincere and shallow deception, and yet she expects the world to believe in her good faith. I rather think the Japanese underestimate the intelligence of the people of the world.

Japan's actions in Siberia have demonstrated the same pattern of duplicity and insincerity. She promised, with the other powers, to do certain things, then she actually turned around and did things contrary to the letter and spirit of the agreement. She may deceive all the nations part of the time and some of the nations all the time, but she cannot deceive all of the nations all of the time. I am sure America is not one of the nations that she can deceive all of the time.

What is the basis upon which Japan can redeem herself and regain the confidence and co-operation of the nations?

First: Redeem her pledges to Korea. Restore to the Korean people their ancient heritage of independence and freedom of action, whereby Korea may develop freely to the fullest extent of her capacity in her individual and national endeavors. A progressive, self-governing, independent state between Japan, China and Russia will be a distinctive asset to Japan's future security, and the legitimate expansion of her economic development on the Asiatic continent.

Second: Restore to China voluntarily, without a quibble, without a condition, all the special rights and privileges she exacted from China by threats of war and through the bane influence of bribery. The good-will of the Chinese people will be worth a great deal more to her than what she is filching away at the present time by these questionable methods and means. Make the "open-door" policy a reality in China.

Third: Withdraw from Siberia as soon as the interests and the lives of the allies are safely guarded, and

work with the other powers with disinterestedness, with the sole motive to help the Russian people in their hour of distress and trial.

These few changes in her policy will enhance the prestige of Japan before the eyes of the world. America will certainly extend friendly hands across the Pacific in the spirit of co-operation and respect. It, therefore, behooves Mr. Kinoshita and others who desire American co-operation to induce their government to act instead of talk.

Mr. Kinoshita says, "We must be broadminded enough to rectify our errors at once." I therefore ask him and his people to rectify now, at once, and not in the "due course of time," "later," or "shortly," as appeared in the statements of some of the Japanese apologists. The American people want to be shown.—Philip Jaisohn, M.D., Philadelphia, November 18, 1919.

*From Japan Chronicle, October 16, 1919*

It is still the fashion in Japan to ascribe all criticism to sour hostility, and whenever trouble occurs, whether in Korea, Manchuria, or other parts of China, we are always told that everything unfavorable which is said about Japanese actions is dictated by spite and rancor, though why this spite and rancor should exist is a mystery. Such is the common attitude, however. It should make all the more impression on the Japanese authorities when well-tried adulators and indulgent critics turn round and expostulate. We find in an American paper some of the strongest criticisms we have yet seen of Japan's doings in Korea, and from the pen, too, of Dr. William Elliot Griffis. We have also received a booklet published under the auspices of the Rev. Sidney Gulick containing "authentic accounts of recent events by eye-witnesses" in Korea, which are ghastly reading—more like what we have been in the habit of reading about Asia Minor. Japan will probably begin to realize, as a result of these publications, how much she has lost in Korea. Incidentally, they illustrate also the futility of the policy of stifling criticism, stigmatising every honest protest as sander, publishing gilded accounts of everything done, refusing to admit that official action can be wrong, insisting that the people are truly grateful for all their benefits, and generally falsifying the record. Adulation has only succeeded in deceiving the Japanese officials themselves, and now those who went out of their way to praise them are going back on them. It is a bitter lesson

indeed, but it is the natural result of insistence on praise and impatience of criticism. With regard to the frightful stories told in Mr. Gulick's booklet, they call to mind the fact that the Premier has promised that as part of the policy of treating all equally, those guilty of offenses against the Koreans during the spring disturbances should be punished. While men who did nothing worse than shout "Mansei" have died as a result of the blows administered to them by the police, we have heard nothing of the policemen who inflicted the blows being punished. Indeed, the only punishments recorded are the trifling disciplinary ones meted out to the perpetrators of the Suwon massacre. Meanwhile, however, the punishment of the Koreans who participated in the demonstrations still goes on. How is it possible in these circumstances for the people to understand the sincerity of the new regime?

### Korea

*(From Christian Observer, October, 1919)*

Korea is the subject assigned to the Missionary Societies for study and prayer during October. The following articles may be used to add interest to the meetings of societies:

#### Statistical Summary of Our Work for 1918 (Southern Presbyterian)

Population of our field, estimated.....	2,635,000
Foreign workers.....	73
Children of foreign workers.....	67
Native workers.....	333
Our stations, places of regular meeting.....	410
Organized congregations.....	56
Communicants.....	7,929
Additions in 1918.....	526
Christian constituency.....	16,226
Sabbath schools.....	302
Sabbath school membership.....	11,884
Schools.....	81
Students.....	2,084
Income from native sources about.....	\$ 15,215
Medical—5 physicians, 4 trained nurses, 5 hospital plants, 3,040 in-patients, 868 major operations, 5 dispensary buildings, 20,736 persons treated, 91,912 treatments.	

## FLYING THE FLAG

*From Japan Chronicle, October 16th, 1919*

There is a Japanese monthly magazine published in Seoul of the title of Chosen and Manchuria. Its editor is Mr. Shakuo, a gentleman who, no doubt, is fully qualified for his task from the Japanese point of view, and may be taken as a representative of average Japanese opinion. Mr. Shakuo—we have the information second hand from the columns of the Seoul Press—has been collecting opinion on what our diurnal Seoul contemporary describes as "a very unpleasant fact to Japanese"—that the Koreans do not fly the Japanese flag at their doors on Japanese national holidays. Most of the gentlemen who contribute to Mr. Shakuo's symposium, all no doubt men of light and leading, are incensed to a greater or lesser degree at this national turpitude, but there is one interesting exception in the person of Judge Watanabe, the President of the Supreme Court. Mr. Watanabe has always been noted for his broad and liberal views since the time he was Chief Judge of the District

Court in Yokohama, and his long connection with Korea, since he was appointed under the old Korean Government to the high position he now holds, gives him a special right to speak with authority on all that appertains to that country. But there is an uneasy feeling that Mr. Watanabe is not voicing the feelings of his countrymen when he says "it is open to doubt whether it is wise to force Koreans to fly the Rising Sun on national holidays." Even if Mr. Watanabe is so far at one with the other contributors to the symposium that he considers the failure of the Koreans to fly the Japanese flag as "a matter of reprehensibility," his idea that "people should not be coerced to show their sentiment" in the matter of patriotism must, we feel sure, leave his countrymen rather cold. Mr. Shakuo, the editor of Chosen and Manchuria, has no such misgivings. He is a full blooded whole hogger, and his opinion gives one furiously to think. He regards the Koreans who

refuse to fly the national flag as traitors, who reflect contempt on the prestige of the Japanese Empire, and he advocates the infliction of punishment on all such Koreans by fines and flogging. Chosen and Manchuria is evidently not a journal designed to reconcile the Koreans to their lot by means of suavity or persuasiveness. It advocates no policy of "forgive and forget"; rather it wants to remind every one all the time of the superiority of a certain country.

Mr. Shakuo is no doubt a product of his age. He is the fine flower of the educational seed which has been planted in Japan during the last twenty years under the personal supervision of the Government, in the name of unification of thought. To be disappointed at the results would be absurd; one might as well be disappointed with water for being wet or with the sun for being hot. If you teach the youth of a country that they are "the chosen people" it may be depended upon that they will feel like Mr. Shakuo. Narrowness of view is not difficult to maintain; the difficulty is to broaden it. Men are born with narrow views and if the education they receive fails to broaden them they carry their narrow views to the grave. Catch youth at its receptive age and impress upon it that its thoughts must not pass over certain boundaries, and the chances are the boundaries will be regarded as limiting the area of possible thought outside which lies mere speculation and hopeless mental wanderings. Education on this principle is not designed to teach youth to think; all the thinking required is done for it; it has but passively to absorb. And so it comes about that Mr. Shakuo, as representative of the average Japanese mentality, would fine and flog the Koreans into "patriotism" as he understands it, the outward—and perhaps the inward—manifestation of which is the flying of the national flag, which is regarded as upholding the prestige of the country. The prestige of Japan, it is to be hoped, rests on a somewhat securer base than this, although gentlemen of the mental calibre of Mr. Shakuo are continually endeavoring to base it on truculence and bombast.

The editor of the Seoul Press did not contribute to the symposium, but we are quite ready to believe that this is not why he calls the contributors, except Judge Watanabe, "fools." The fact is that Mr. Yamagata has turned over a new leaf and is engaged in filling the new one with protestations as to his willingness to criticise everything and everybody. So now he decides that "if anybody thinks that, because the Korean people show the Rising Sun and Korean children lustily sing the national anthem on Japanese red letter days, they really love the Empire and are its loyal citizens, he is a fool." This seems almost cruel, considering how far symbolism is carried in Japan—almost to the endowment of the symbol with a supernatural power to effect a change of heart. No doubt the

contributors to the symposium in Chosen and Manchuria regard the mere contemplation of the Sun Flag as productive of good effects in the way of loyalty, while the act of displaying it will subconsciously inculcate the advantages of being a subject of the Japanese Empire. Does not the successful advertiser rely upon the principle that if you say a thing persistently enough the public will eventually come to believe it is true? Applying the same principle to the recalcitrant Korean, would not the very act of displaying the Sun Flag ultimately convince him of the advantages of being a subject of this country? The beginning may be a little difficult, but Mr. Shakuo's fines and floggings will overcome that. It is true that for many years the Koreans have been displaying the Sun Flag under more or less compulsion and seem no more inclined to do it voluntarily than they did at the beginning. But patience and perseverance work wonders. The esoteric influence must get in its deadly work some day, and then inquiries can be made of Mr. Yamagata as to who is the wise man and who is the fool. Indeed, it would be possible to argue that Mr. Yamagata's sudden passion for the truth is inopportune. He won't play at "pretending" any more, and is making fun of those who want to go on with the game, which, as everybody knows, is a very amusing one—and who knows it may not turn out to be all quite true some day? Would it not have been better to keep up the game as unconcernedly as before?

But Mr. Yamagata has threatened to shake the dust of Korea off his feet if he finds the Government of the peninsula going alone in the old bad way, and he is determined to rid the officials of delusions. He must be encouraged along his new path, since the first essential of reform is to realize the actual position. It is not to be supposed that he is sarcastic when he suggests that the Japanese "must be patient and wait until they clearly understand the benefit of being subjects of the Empire," but the remark does suggest that the benefits cannot be shown to advantage in making the Koreans a subject-race, in administering punishments unknown in Japan, in depriving Koreans of all responsible positions and in generally exploiting the country for the sake, not of the inhabitants, but of the Japanese. To make the Koreans understand the benefits of Japanese rule there must not only be increased safety or life and property, but also increased opportunity. The Koreans who have seen the Japanese crowding into the peninsula and picking out all the plums, will require some persuasion that it is all for their good, but the persuasion must be otherwise than that recommended by Mr. Shakuo of fines and floggings. There are no doubt some Japanese who do realize that the annexation of Korea does leave the Koreans some rights in their country, but it is to be feared that the official training is all in the direction of producing truculent patriots of the type of the editor of Chosen and Manchuria.

## A JAB FOR A PRO-JAP

Bishop McKim's outbreak on behalf of Japan, before the Episcopal convention, recalls the fact that missionaries are almost always loyal to the land they work in, if it treats them decently. Tokio didn't persecute Dr. Mc-

Kim, and he didn't go to Korea or China. There were even missionaries in the Red Rubber Congo that defended old King Leopold to the very end. Gratitude is a missionary failing.—*Brooklyn Eagle*, Oct. 19, 1919.

## THE FIRST KOREAN METHODIST CHURCH IN CHICAGO, ILL.



The Congregation of the First Korean M. E. Church in Chicago

The First Korean Church of the Middle West was dedicated in the middle of September, in Chicago, Ill., and Rev. N. Y. Choy was appointed pastor. This church is under the care of Rev. Dr. Tittle, pastor of the First Methodist Church of Evanston, Ill. The dedication serv-

ice was conducted by Dr. Tittle, assisted by Mr. Choy under the most auspicious circumstances, with a membership of about 40 Koreans. Mr. Choy intends to establish other churches in the Middle West wherever there are a sufficient number of Koreans to justify a separate church.

## THE SITUATION IN KOREA

An Unprejudiced Narrative of Facts

Soon after the close of the Russo-Japan war, Japan annexed Korea and made it an integral part of the Japanese Empire. This was done in spite of the fact that when Japan had wanted to go through Korea to attack Russia, she had signed a special treaty with Korea which, among other things, stipulated the following: "The Imperial Government of Japan definitely guarantees the independence and territorial integrity of the Korean Empire." The late President Roosevelt, speaking of this, with refreshing candor said: "When Japan thought the proper time had come, it calmly tore up the treaty and took Korea." Korea protested; tried to appeal to the international tribunal at The Hague; carried on a guerrilla warfare for some time, and sent an ambassador all the way to the United States to ask this government to carry out Article I of our treaty with Korea. This article reads in full as follows: "There shall be perpetual friendship between the President of the United States and the King of Korea and the citizens and subjects of their respective countries. If other powers deal unjustly or oppressively with either government, the other will exert its good offices, on being informed of the same, to bring about an amicable arrangement."

It is hard to believe, but in spite of this, the President of the United States refused to see Korea's representative or listen to her appeal. Incredible as it may seem, the United States was the first foreign power to recognize the annexation by withdrawing her accredited ambassador from the court of Korea. Has our treaty with Korea ever been torn up or rescinded by the Senate?

Heart-broken, crushed and helpless, disappointed in the friends she had trusted and admired, the poor Koreans submitted to the inevitable with the best grace possible. But to understand their feelings it would be necessary for us to imagine that Germany had defeated the Allies in the recent war and the German flag had been hoisted over every American home, without any hope that those flags would ever come down.

### Material Improvements Under Japanese Rule

Japan, after successive steps, took complete charge of Korea in 1910. Being a progressive and a more enlightened and efficient power, she has in the past nine years done many things in the way of material improvement in Korea. Public improvements of all kinds have been made. Hundreds of miles of railways and electric trolleys have been built; a splendid system of communication, including telephones, telegraphs and an excellent postal system has been efficiently conducted; banks have been established and the currency reformed; thousands of acres of rice plains have been scientifically irrigated; a better system of education, both academic and industrial, has been established; the judicial system improved and the prison administration reformed; better security of property has been established; excellent roads have been built; cities have been cleaned up and improved; hospitals built and laws for public health and sanitation have been enforced, and many other similar things have been done for which Japan should be given all the credit to which she is entitled.

### Why Then Are the Koreans Dissatisfied?

All of them who are honest must admit the material improvements noted above. The easiest way to answer this question is to ask why Americans would still be dissatisfied after ten years of German occupation, even though Germany had made improvements in many things in this country. We must all admit that it is conceivable that German efficiency might possibly reduce the number of industrial strikes; might reduce the number of railroad accidents; might abolish lynchings; might reduce the per capita murders and homicides to the low level of Germany and England, and might accomplish many other such improvements. But does any one believe that would make the American people satisfied with German occupation?

If you were to ask the Korean why he is dissatisfied, he would probably, in addition to what is said above, mention the following:

I. If the Korean people had been given a fair chance, the improvements noted above would have been made by the Korean people themselves and for their benefit.

II. Speaking generally, the public improvements made by the Japanese are chiefly for themselves and not for the Koreans. This has recently been admitted even by the Japanese official organ, the "Seoul Press." This is illustrated by the routes of railways being surveyed and stations being located to miss the Korean towns, thus enabling the Japanese to buy cheap land and build up their own new towns conveniently accessible to the railway station. Harbor privileges and the advantages of the waterfront in all ports are almost all in the hands of the Japanese.

III. The Korean would also say of the educational system, with its large public appropriations, that it discriminates, out of all reason, in favor of the Japanese. For instance, he would tell you that more than half of the public school appropriations goes for the education of the children of the 300,000 Japanese living in Korea, while less than half is given for the children of the more than 17,000,000 of Koreans.

IV. If you were to remind the Korean of the better judicial system and prison reform, he would speak out of a sad and bitter experience and truthfully say that the judicial system affords no shadow of a chance of justice when once in the hands of the police, if they desire to convict. And he would cite you to thousands of cases of torture and cruel beatings in those prisons, and recall the large number of deaths after such treatment, resulting often from gangrene left without medical attention.

V. The Korean would tell you, that though living in his own country he is discriminated against at every turn. If they are even suspected of crime, hundreds are at once thrown into prison and cruelly tortured to extort confession. This was notably true in the celebrated "Conspiracy Case," when the authorities were never able to produce any evidence of crime even contemplated that was in the least satisfactory to an unbiased mind, while the Japanese official, plainly convicted of plotting the

murder of the Korean queen, which was actually accomplished, was set free by the Japanese courts. The murder of the Korean queen was not only contemplated and plotted by the Japanese, but was known in advance by outsiders. In Professor Ladd's book, "With Marquis Ito in Korea," after recounting some of the misdeeds of the former queen, this statement is made: "Nevertheless, the murder of the queen was wrong, and Mr. Uchida, later (Japanese) consul-general in New York, who was in Chemulpo (Korea) at the time, got word that the murder was to take place and wired to Tokyo to prevent it, but too late."

VI. The Christian Korean would, in addition to all this, tell you that laws have been passed by the Japanese in Korea forbidding the teaching of the Bible and the giving of any religious instruction in private, mission or church schools; that government permits must be secured to establish new churches; that such permits are often withheld for long periods and sometimes denied altogether; that all paid Christian workers must have government recognition; that while the Japanese constitution guarantees freedom of religious belief, freedom of religious propaganda is denied, innumerable restrictions, petty regulations and anti-Christian propaganda practiced, making all Christian work increasingly difficult and hazardous. Spies are in all church services. Truth intended only for its spiritual meaning is often misunderstood and applied to the secular. A tract is suppressed because it would establish the Kingdom of Heaven, instead of the Kingdom of Japan. Pulpit references to resisting the devil and all evil are understood as having reference to the Japanese officials. A group of earnest Christian men at a daylight prayer meeting were arrested and imprisoned for praying for a revival in the church, the accusation being that such earnestness could only be explained as applying to the revival of the old Korean empire. They have been denied the use of their own language in the schools, every remnant of the Korean flag has been hunted out from the closets and burned; they have been prevented from studying their own history and geography, except as interpreted by Japanese. They have been subjected to a shameful and systematic effort at denationalization when they were expected to forget that they ever were Koreans and become "loyal subjects of the Empire and speak the National Language."

#### The Occasion of the Recent Uprising

There were a number of things that helped to bring about the uprising and passive resistance and Declaration of Independence last March just at that particular time. First, there were certain rumors regarding the Peace Conference. President Wilson is reported to have said to a Korean who interviewed him that the Peace Conference could do nothing for a country at peace, as Korea was, but only for those affected by the war. It is said he was then asked: "Whether if it could be unmistakably shown that the Koreans were dissatisfied, would the case of Korea then be discussed at the Peace Conference?" To which the President is reported to have said: "In that case he would not say that it could not be." (See report of 17 pages printed in the United States Congressional Record of July 17.)

This and all the talk of self-determination encouraged the Koreans. Agitation by Koreans living outside of Korea was a powerful factor. Of great influence was the death of the former Korean Emperor during the last of February and the rumors connected with it. One of these rumors was that the former Emperor had been put to death because he refused to sign a statement to the effect that the Korean people were delighted with Japanese rule. All these things, together with the rigors of a purely military administration for nine years, constituted the occasion for the uprising, but not its cause. The true cause lay far deeper in love of country, desire for

independence and the sting for wrongs done in violation of solemn treaties, in addition to long-standing hatred of Japan.

In addition to all this, it might be mentioned that there has been no liberty of speech, press or assembly in Korea. Practical prohibition of Korean study and travel abroad has been enforced.

What had hitherto been unknown in Korea, licensed prostitution on a large scale, backed by millions of dollars, with government recognition, and the persistent sale of opium, were no small factors.

#### The Nature of the Uprising

The uprising took the form of men, women and children rushing out into the streets on different days, all over the country, and waving flags, simply shouting: "Chosen Tongnip Mansci." Hurrah for the Independence of Korea." Thousands were arrested, beaten and imprisoned. Scores of defenseless people were shot, and in some instances, after being assembled in churches, numbers were murdered in cold blood, on orders from military officials, and then the buildings burned over their dead bodies. These methods of suppression did but add flame to the fuel till the whole people stood ready to die for their country.

#### Did the Church Have Any Part In It?

In no case did the Church as an organization take any part in it. Very large numbers of the prominent Christians, as individuals on their own initiative, did take an active part. However, this was true of the adherents of all religious faiths. Scores and scores of our best pastors of the largest churches, officers and private members have been in prison since March. These include the moderator of our last General Assembly and at least one ex-moderator, the chairman of the board of foreign missions and many others equally prominent. Methods of suppression have been especially rigorous in the case of Christians. It is reported that in some cases where an indiscriminate bunch were arrested all but Christians were released. As can now be easily imagined, the whole work of the Church and especially of mission schools is greatly disorganized. The need for the presence and help of the missionaries, in spite of the indignities and imprisonments, to which some of the missionaries have been subjected, was never greater than now. There is an urgent need at present for reinforcements.

#### What About the Missionaries?

The missionaries knew nothing about the uprising till it was on. They have through all these years made it no concern of theirs whether Korea was an independent country or a province of Japan. All they have asked is the unmolested right to preach the Gospel and establish the Church. They obey the laws and claim only those rights enjoyed by all the citizens of the treaty powers. The Japanese authorities have not been satisfied with the neutral position of the missionaries, but have specially requested active co-operation in putting down the uprising. This the missionaries politely but positively refused, because, in the first place, on scriptural grounds, they were opposed to any such interference. In the second place, the State Department at Washington had repeatedly warned all American citizens residing in foreign countries not only against taking any active part in such matters, but even forbade the expression of an opinion concerning the political questions of the country of their temporary residence. It was not until a copy of such a circular from Washington was actually handed to the Japanese officials that they desisted from urging the missionaries to lend them their active assistance.

## INTERNATIONAL FETE

### "NIGHT IN KOREA"

Hotel St. Francis, San Francisco, Calif.  
Saturday Night, Oct. 11, 1919  
At 8.15 P. M.

Under the Auspices of the Friends of Korea  
of San Francisco

SALON CONCERT RECITAL  
Colonial Ballroom, at 8.15 o'Clock

#### PROGRAMME

- Chairman, Hon. Joseph S. McInerney
- Invocation.....Dr. Josiah Sibley
- Song....."Star-Spangled Banner"  
ROSALIE HARRISON  
BARBARA MERKLEY
- Harp, "Priere".....Hasselman  
"Pattuglia Spagnuola".....Tedeschi  
Patronage of K. Attyl  
DOROTHY MOON
- Declamation, "The Defeated".....Tagore  
BELLE JACOBS
- Song, "Celeste Aida".....Verdi  
"He, the Best of All".....Shuman  
Patronage of Madame Isabelle Marks  
DR. HENRY CHUNG  
Special Envoy, Republic of Korea  
Peace Conference, Paris
- An Expression.....The Case of Korea
- MASTER CRAFT PICTORIAL  
Motion Pictures....."California to Korea"  
AMERICA  
Master of Concert, Mr. R. E. McGill  
Musical Director, Mr. A. J. Haywood
- DANCE DIVERTISSEMENT  
At 10 o'Clock, Italian Salon (Adjoining the  
Colonial Room)

St. Francis Orchestra  
Dancing for the Guests  
Call for Motors at 1 o'Clock

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Dr. David P. Barrows, Vice President  
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#### INSPIRATIONAL FETE

"Night in Korea"

## PACIFIC COAST NEWS

Mr. Henry Chung has been doing good work in California. He is working to establish the League of the Friends of Korea on the Coast with Mr. McDonald, who is an ardent sympathizer of the Korean cause. Mr. Chung has been invited by several civic, commercial, educational and social organizations of California to address their meetings. The gist of his speech made before the Masonic Club on October 23rd as it appeared in the San Francisco Chronicle of the following day was as follows:

Declaring that Japan is systematically destroying the moral fiber of the Korean population with the ultimate object of completely ending their resistance to Japanese aggression, Dr. Henry Chung, who was the envoy of the republic of Korea at the Paris peace conference, yesterday spoke at the noonday luncheon of the Masonic Club at the Palace Hotel.

Dr. Chung closed his talk with an appeal to the American people for assistance in preventing the total disappearance of Korea, pointing out that the United States is obligated to aid Korea by a treaty made in 1882.

Dr. Chung pictured the horrible conditions under which Korea is now groaning, conditions which, he declared, are the direct and studied results of Japanese

methods. He cited incidents of American residents of Korea being mistreated and insulted by Japanese soldiers and police, giving names, dates and places.

"These incidents," continued Chung, "have been repeatedly reported to the State Department at Washington by the Consular agents of the United States, but publication has been refused. They are withheld, I was told in Washington, for diplomatic reasons, and because the American public is not sufficiently informed on Korean matters to make a demand for their publication."

Dr. Chung said Japan's excuse for overrunning Korea was because Korea was unable to govern herself and Japan's aid was necessary. He pointed out that the present Japanese militaristic government is doing its utmost to destroy Korean national feeling.

"The Prussianizing of Alsace-Lorraine is as nothing compared with the Japanization of Korea," continued Dr. Chung. "The former never went to the lengths the latter is going in Korea. The Japanese government is deliberately destroying the moral fiber of the Koreans. It is encouraging the smoking of opium, gambling and drinking. It is making a criminal people of the Koreans with the ultimate purpose of destroying them."



## SOME INCIDENTS IN THE INDEPENDENT MOVEMENT IN KOREA

BY AN AMERICAN MISSIONARY

Ever since the occupation of the country by the Japanese in 1909 there has been quite a large number of the younger men of the country, especially among the higher and educated classes, who have ever held before themselves and their fellow countrymen the hope of regaining their independence. They have known the hopelessness of trying to gain their independence by force of arms without the help of some other country. In the first place, because the Japanese have taken every precaution to keep all firearms from their hands; and secondly, even though they should be supplied with arms and ammunition they would be far inferior to the Japanese in numbers and training. Feeling the hopelessness of the situation they have refrained from any open demonstrations against "the powers that be," but have carried on a secret, systematic anti-Japanese campaign, keeping alive in the hearts of the people a hope for the restoration of the independence of their country. This agitation has been carried on mostly by the young men of the country who have been educated in our Mission schools, in the Japanese public schools, in Japan, America and Europe. In fact, the schools and colleges in Japan, which have been open to the Korean students have been veritable hot-beds of anti-Japanese sentiment and political agitation. In brief, the modern education that the younger generation of Koreans has received both at home and abroad has largely been responsible for the present situation and has made them chafe under the rule—and in many cases misrule—of another people, and has made them work night and day for the re-establishment of their country. A large number of high-spirited young men have so chafed under the present situation that they have preferred to leave their country rather than live under foreign rule on their own soil, so they have taken refuge in Vladivostok and other parts of Siberia, Manchuria, Shanghai, Hawaii and San Francisco. In these places they have kept alive the hope of independence by secret organizations, the publication of newspapers for the purpose of disseminating patriotic sentiment, etc. They have been in constant secret communication with one another and with the leaders in their home country and have thus ever fanned the flames of patriotism both from without and within. The one thing that they have ever kept before them has been "Watchful Waiting," that is, not to attempt to do anything but simply wait for an opportunity, which they said would certainly come sooner or later. They have said: "It is only a question of time before Japan will become involved in trouble with some other country such as China or Russia (before Russia went to pieces) and we will take that opportunity to rise up and cast in our lot with the other side and thus get our liberty. When President Wilson promulgated his Fourteen Points they said: "Here is our chance," on the strength of the article dealing with the rights of the peoples of the smaller countries for self-determination in government. So they planned to present an appeal to the Peace Conference at Paris, for a recognition of their independence. Thirty-three of the leading men of the country, among whom were some of our most honored pastors, drew up a "Declaration of Independence," (which has been published in many papers throughout the world) and had it scattered broadcast throughout the country. Dr. S. M. Rhee, a graduate of Princeton University, who has been a refugee in America for sometime, together with

some of his associates, made his way to Paris to present the claims of his people for independence. The Koreans in the country knew that the Japanese would do everything that they could to discredit the representatives at Paris and try to produce evidence that the country was perfectly quiet and entirely satisfied with the Japanese regime. In order to offset this claim, which they knew the Japanese would make, they planned a number of demonstrations as a protest against the Japanese occupation of the country, the first of which was to take place on the occasion of the ex-Emperor's funeral, who, it is said by the Koreans, committed suicide rather than affix his seal to a wedding contract of a Korean Prince to a Japanese Princess. The demonstration in Seoul on the occasion of the funeral was carried out as planned. At this time the city was thronged with thousands and thousands of people from all over the country who had come in for the funeral. The leaders in the agitation had circulated copies of the declaration of independence among the crowd and at the appointed time a great concourse of people assembled in front of the Governor General's palace and in other important places in the city, waving Korean flags and shouting: "Hurrah for the Independence of Korea." This was going on all over the city. The soldiers were called out, the crowds dispersed and a great number arrested.

I was at Chunjo (our next station) teaching in our men's Bible School, when I heard that such demonstrations were going to be made. I at once wrote to Mrs. Bull, who has charge of our girls' school in the absence of Miss Dupuy on furlough, advising her to keep a close watch on things so as not to let our girls get mixed up in it and tell Mr. Linton so he could keep a close watch on the boys' school. We have always tried to keep our schools from getting mixed up in political affairs for fear the Japanese would consider them hot-beds of anti-Japanese sentiment and rebellion. I wrote this letter referred to above and went down to the postoffice to mail it myself; then for fear it might not get to her I wrote another letter and sent it over by Miss Buckland who was going over to spend the week-end at Kunsan.

Our Bible school closed on March 5. I left Chunju on that date, arriving at Kunsan on the 5.20 P. M. train. Instead of going straight out to our home I went to the postoffice to see if I could get some letters from our boy and girl in America. As I rode through the town on my bicycle I noticed what appeared to be unwonted excitement and crowds of people thronging the streets, especially groups of Japanese out in front of their stores and houses. I also noticed numbers of the Japanese fire department going about the street in their regalia and armed with something like long-handled pick axes that they use for pulling down burning houses. As, in all ignorance of what had transpired, I rode through the city I was impressed with the very evident lack of cordiality on the part of the Japanese I met along the way. It was very manifest from their faces that there was "something doing" and that they were not feeling especially cordial in my direction. I went on to the postoffice and got my mail and as I was coming back I passed in front of the police station where I saw a large crowd gathered. As I passed I saw the policemen bringing in, handcuffed, two of our hospital helpers. I had already guessed what was up but when I saw this I knew, but did not realize the real situation until I began

to ask a few questions. I had supposed that there had been a general demonstration in which the promiscuous public had taken part and that a number of the populace had been arrested. On making inquiry as to what had happened, I was told that the police had made a raid on our boys' school and had arrested the whole student body and all the teachers—which proved to be true.

March 6 was market day in Kunsan and for some days previous, it appears, the school boys and teachers had been working industriously making Korean national flags and hundreds of copies of the Declaration of Independence in preparation for a big demonstration on market day. Like the Germans, the Japanese have their spies in every conceivable place and through their agents they got wind of what was in the air. Two days before the event was to be pulled off the Japanese policemen came out and got one of the weaker hospital helpers and kept him up all night and brought such pressure to bear on him that he gave away the whole thing, giving the names of all those who were implicated, exactly what they were doing, where they were doing their work and all the preparations that had been made for the occasion. The next day (the day before the demonstration was to come off) ten policemen came out and arrested the school teachers, searched the buildings and took possession of all the revolutionary literature they could find. As they were handcuffing the teachers to take them off to jail the school boys all crowded around saying: "If you take them you'll have to take us, too, for we are all in it just as much as they." The policemen had not bargained for such a large contract and only wanted the leaders in the agitation, so they had their hands more than full with only ten to arrest over sixty. They started off to Kunsan with the teachers (we are about 2½ miles out of town) and the whole student body fell in behind waving Korean flags and shouting: "Hurrah for the Independence of Korea" all the way into Kunsan. The afternoon clinic was then in progress at the hospital and when word came in that the teachers were being arrested the hospital helpers all threw off their gowns and caps and rushed out where the policemen were tying up the teachers and said: "If you take them you will have to take us too, as we are in it just as much as they." As they were proceeding to go a large number of very little school boys fell in, too. The policemen said to them very roughly: "Go on back. What are you little things coming tagging on for?" They replied: "If you take them you've got to take us, too, because we also are Korean citizens." As they were tying up the teachers the school boys all crowded around so that the policemen pulled their pistols on them and threatened to shoot, on which the boys threw back their shoulders and thrust out their chests saying, "Shoot, shoot." One of the policemen drew his sword on one of the teachers and threatened him with it. The teacher threw up his head and said: "Cut, if you like. This is what I have been working on for ten years."

As the procession came into town they broke up into several groups and selected strategic positions on street corners, or public squares and began making speeches, calling on the people to rise up for the independence of their country. Soon a large number of policemen were called and the fire department was called out to disperse the crowds. This was what I ran into, ignorant of what had taken place on my arrival at Kunsan. This is just one case of what took place all over the country, only the demonstration here came off prematurely, a day before it was scheduled, and instead of thousands of people who would have been present at market and have taken part in the manifestation only the local population witnessed it and no others than our mission school boys and teachers, the hospital helpers and a few of the local Christians in Kunsan took part in it.

The demonstration here was one of the earliest to come off so the Japanese dealt with it fairly moderately. A member of one of our sister missions gave me an account of a demonstration that he witnessed. He said that on March 4 about noon he heard yelling going on down in the market place of the town in which he lives. He rushed down there to see what was going on. As he drew near he saw the Japanese fire department rushing upon the crowd with their hardwood clubs and long-handle pick-axes, striking right and left. He saw one man being dragged to jail with his brains protruding from a broken skull and a Japanese woman prodding him from behind and jeering as they went. Another harmless old man was struck across the back of the head with one of those heavy clubs and as he was falling forward another club took him across the face. These demonstrators were absolutely unarmed. One man's jaw was knocked away around to one side and he was dragged to jail in this fix. Some of these were innocent bystanders, or those who had come out to the market in the ordinary pursuit of their regular business. Not a stick or stone, nor a hand or foot was lifted to offer violence, nor was a word of abuse uttered against those who were knocking them in the head like dogs. The leaders of the movement had urged the people to use no violence, but simply state their claims in words and offer only passive resistance. In a market village near this place the crowd was fired upon by the Japanese soldiers and a woman who was coming along with a jar of water on her head was shot through the neck and fell dead in her tracks.

Another missionary said in my hearing that he was present at one of these demonstrations and saw a soldier make a lunge at an old man who was standing harmlessly by and as the old man made an attempt to get out of the way a Japanese officer plunged his sword into his back and as he drew it out the blood spurted. This friend left town before he found out whether the old man lived or died.

This movement has not by any means been confined to the Christians, but the Christians have taken a very active part in it, and the consequence has been that it has brought the wrath of the Japanese down on the church. The Japanese newspapers have been full of scathing articles accusing the missionaries of instigating the natives to rebellion. Of course, the missionaries have studiously avoided in any way being mixed up in politics and have been very particular about doing anything that might be construed as encouraging the Koreans to rebellion against those in authority, as we have known that in case there was trouble a perfect howl would go up that the missionaries were at the bottom of it.

In many cases all over the country the attempt to suppress the uprising has resolved itself into a persecution of the church. It has not been an uncommon thing for a Japanese official to meet a man on the road or street and on being given an answer in the affirmative to the question: "Are you a Christian?" to proceed to beat him up without further preliminaries or explanation. Men have been beaten and thrown in jail and kept there for several days without any evidence whatever against them of guilt of any kind, simply because they acknowledged that they were Christians. In other parts of the country churches have been wrecked, some burned, Bibles torn up and tramped on and the people told to stop being Christians. A pastor and several elders in our Kunsan field have been sent for by the Japanese officials and told to give up their faith, which, of course, they replied that they could not for a minute think of doing.

About fifteen miles from here there is a large market town and the population in the surrounding country had for some time waited to make a demonstration for

independence but lacked organization and leadership, and for weeks the whole countryside had been looking to the members of one of our churches near there for leadership in such a demonstration. On a certain market day they went out to the market place loaded with hundreds of copies of the declaration of independence that they had made on the mimeograph that they had borrowed (surreptitiously) from our boys' school, and with a goodly supply of Korean flags. About noon when the crowd at market was the largest the leaders went in and out among the crowd distributing copies of the declaration, calling on them to rally to the flag and shout "Mansei" (or a thousand ages) for the independence of Korea. There was a company of Japanese soldiers stationed near the market place to keep order. Even though they knew this they planned this demonstration knowing that they would probably be fired upon by the soldiers—in spite of the fact that they themselves were empty handed, not having so much as a stick in their hands with which to offer violence. At the appointed time they began waving their flags and yelling for the independence of the country. The soldiers heard the yelling and came rushing out, firing off their guns into the air to intimidate the crowd, but nothing daunted they kept up their cheering. The soldiers then fired a volley into the crowd, killing several and wounded others. At the same time the fire department was turned loose on the crowd in the market place and they ran everywhere knocking the people on the head with their heavy clubs and wounding many horribly with their pick-axes. One young man who was a leader in the cheering was seized by a soldier and ordered to come with him to jail. He replied: "I have been guilty of no crime for which I should be arrested and I refuse to go." The soldier said: "If you refuse to go I will kill you on the spot." The young man threw up his head and threw out his chest saying: "You can kill if you like but you can not stop my cheering for my country." With this the Japanese soldier plunged his sword into his chest, and as he drew it out the blood gushed out and the young man sank to the ground. It is said that as the soldier withdrew his sword the young man said: "You have killed me, but for this deed God will bring your country into account." As he sank to the ground with his last breath and strength he cried: "Three cheers for the independence of Korea." There were six killed on this occasion, all of whom were Christians. One little boy, 13 years old, was shot through the arm and brought into our hospital. I went down to see him and asked him if he did not know that the soldiers would shoot if he yelled "Mansei." He said: "Yes, but I yelled anyhow." Two weeks after that, after he had suffered agonies with his arm, having to have it dressed every day and pieces of the bullet taken out, I asked him, "In view of all the suffering that you have gone through, are you not sorry that you took part in the demonstration?" He said: "No, not at all."

One of our school boys, who was released from jail, said he could not stand it outside with all his fellow students locked up for the sake of their country, so he went back and told the authorities that they would have to put him back in jail. There are thousands and thousands of Koreans in jail all over the country who could get out if they would renounce what they had done and promise not to take part in any more agitations but they will not accept such a proposition, saying that they choose to stay in prison until their country is liberated. This is the stand that our school boys, teachers and hospital helpers have practically all taken.

Those of us who have lived and worked among the Koreans for years have been surprised how they have worked and planned this whole thing. Their organization (all secret, of course) has been marvelous, and though the country has been simply alive with spies

they have carried on their propaganda night and day and have given the Japanese no end of trouble trying to keep up with it. Like Belgium, they have their little secret newspaper (called "The Independent Korean News") which makes its appearance periodically and though the Japanese have thousands of spies trying to find out where it is printed it still continues to make its appearance, much to their discomfort.

Some of our men who have recently been released from prison bring most distressing tales of what they suffered while incarcerated, and of what those whom they left behind are going through with. They are crowded in prison like cattle in a cattle car and are suffering agonies from lack of air to breathe. Their cell, they say, was like a box for tightness, just two small holes near the top to let in a little light and air. We have heard reports from other places of intense torture by active, aggressive methods, such as burning them with hot irons, holding their heads back and pouring hot water down their nostrils, etc. These reports I am not certain about but I know the Japanese well enough to know that they would not be above such and the only thing that keeps them from resorting to such, and worse methods on the wholesale is that they can not do it and cover it up from the world and they are very anxious to appear well in the eyes of the world and to have the reputation of being one of the civilized nations. However, they are past-master in the art of applying persecution without putting their hands on the victims, and all done in the name of "rules and regulations" and law. If they tortured them by force the men would have marks on their bodies to show to the world when they came out and thus be evidence against them; but if they have no proof to show that they have been tortured they simply say that the reports that the Koreans give are all lies, made up out of pure spite and enmity against them, in order to discredit their government before the world; so they use methods that a really civilized people could not even think of, all of which might be called petty persecutions, no one of which amounted to much in itself but being kept up for a long time and in combination with others is terrible. They are crowded into these illy ventilated cells, made to sit on their knees with their feet back under them from 6 o'clock in the morning until they are ready to go to sleep at night. They have to hold their hands on their laps and are not allowed to look to the right or to the left or speak to the person next to them. If they change their position or speak to the one next to them, the perfect bull-dog a Japanese guard who is on duty night and day will whack them over the head or give them a cruel kick, or sometimes make them stick their hands out through a little hole in the door and then whack them across the knuckles with a stick that they have for the purpose or put a stick between their fingers and twist them. The Koreans who have been in and come out say that the agony they suffer is beyond words and that death itself would be a great relief. They say that the horrors of the night are even worse than those of the day. That in the day they long for night and in the night they long for the day.

The Japanese have also taken this as an occasion to deride the Christian on their religion. They say: "Where is your God that you believe in? Why does he not do something to help you?" One of our hospital helpers told me that as the police was tying him up he said: "Why don't you call on your God to help you and get you loose? Your old God is no good or he would come and turn you loose."

We rejoice that it is not by might nor strength, that as He has opened the prison doors in times past and loosed the captives and in his own good time and way He can and will use this despised people to bring great honor and glory to His Holy Name.

## STUDENTS' CORNER

For the last six months the Japanese Government has been very busy sending out proclamations to the world to the effect that it would introduce wonderful reforms in Korea—"shortly" or "in the due course of time." But up to this date there has been nothing done that I can notice. Perhaps the word "shortly" in the Japanese sense is different from the usual meaning of the word. Of course, I never thought they would really do anything in Korea, but many others hoped that at this particular time they might break their precedent by keeping their promise. To these people it may be a disappointment, but to me it is like expecting a leopard to change his spots.



A series of resolutions from different parts of China, expressing their protest against the next World's Sunday School Convention being held in Tokio, has been sent to America and Europe. These protests came to a climax at a recent meeting of the Chinese Sunday School Union in Shanghai, which formally passed a resolution to protest against the proposed meeting in Japan, and stated that if the Convention should be held in Tokio, the Chinese Christians will boycott it. One of the resolutions points out that the blood of the Korean Christian martyrs is fresh on the hands of these Japanese officials who will welcome the Sunday School Convention to Japan. It is the unanimous opinion of the Korean Christians also that Japan is not a fit place to hold a Christian gathering. It would be just as appropriate to hold a Democratic or Republican Convention in Berlin, or a Bolsheviki Conference at Washington, D. C.



Senator Lodge says the peace treaty with Germany is dead, while Senator Hitchcock says it is not dead. I do not know who is right, but as far as I can see it is in a state of suspension of animation. There is just a possibility that a transfusion of some American red blood and patriotic breath into the instrument may revive it, but in the meantime America functions herself just the same as before, as a free and independent nation.

Japan refuses to join the International Consortium to finance China, thereby putting her on her feet again, because the other nations will not omit nearly half of China, where Japan has special and paramount interests. I wonder why Japan does not claim the other half, for by so doing she will at least appear consistent? If Japan's present claim is allowed by the other Powers, the consortium will control only 50% of the Chinese industries, of which Japan will have one-quarter interest, and the other 50% will be her own exclusive preserve. In other words, Japan wants 50% of the whole, and 25% of the other half, or 62½% of the entire thing. What is the matter with the balance of 37½%?



The Japanese have been "sicing" the Russians, both Bolsheviks and non-Bolsheviks, on the American contingent in Siberia, and telling them the Americans have evil designs on the Russian Empire. If any Russian should swallow this Japanese hook and alienate American sympathy for them, I am afraid they will be committing harakiri.



The Japanese promised the Chinese to return to the latter the sovereignty of Shantung province, and according to the treaty between Germany and China, China never ceded to Germany the sovereignty of that province. It is hard to figure out how Japan could return to China something she never had. Japan's temporary possession of Shantung by driving the Germans out of that territory does not give her the title of the sovereignty Germany never had, so how can Japan have it now? I wonder whether the Chinese understand it?



There is a report that Japan is negotiating an alliance with Germany and Italy. This may be just a rumor, or it may be another scheme for Japan to create a "club" with which she can renew the Anglo-Japanese Alliance which is about to expire. It may be worth while for Downing Street to investigate this rumor.

If you desire information on the Korean situation, subscribe the "KOREA REVIEW." This is the only periodical which devotes itself entirely to this subject. Sign the enclosed subscription blank, and mail it today, to

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In spite of the strict censorship the Japanese Government has established, we are in touch with Korea through subterranean channels. We do not print any information from Korea unless it comes to us from unimpeachable authorities. That makes this journal very valuable to those who seek the truth regarding Korea and the Far East in general. The subscription is \$2 per annum and it is fully worth that and more. We are not carrying any advertisements, depending on the subscriptions to defray the cost of publication. Will you subscribe today by returning the enclosed subscription blank after properly signing your name and permanent address?

## LITTLE MARTYRS OF KOREA

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The Korean Bureau of Information has compiled a booklet called "Little Martyrs of Korea." This book contains several stories of the part Korean children played during the independence movement during the spring and summer months of this year. The instances were reported to this Bureau by the American friends in Korea, and the stories vividly illustrate the nature and characteristics of these little martyrs who suffered so heroically and so terribly for the cause of their country and are worthy of being recorded in book form.

Those who are interested in Korea and in children should read this booklet. It will give new information concerning the Korean race and the human side of the Korean children, who are really the hope of that ancient nation.

Price is 10c per copy.